The Westminster Senior Intermediate Quarterly

OCTOBER – NOVEMBER – DECEMBER

1920

Edited by John T. Faris D.D.

The Presbyterian Board of Publication & Sabbath School Work, Philadelphia.

ORDERS OF SERVICE FOR THE FOURTH QUARTER, 1920[1]

Opening Service, No. 1

May be used from October 3 to November 7

Distribution of hymnals, Bibles, class books.

Opening Worship

Music.—To announce the opening of the school.

Doors Closed.

Opening Sentences.—Responsively. Ps. 96 : 1-6.

Supt.—Oh sing unto Jehovah a new song: sing unto Jehovah, all the earth.

Pupils.—Sing unto Jehovah, bless his name; show forth his salvation from day to day.

Supt.—Declare his glory among the nations, his marvellous works among all the peoples.

Pupils.—For great is Jehovah, and greatly to be praised: he is to be feared above all gods.

Supt.—For all the gods of the peoples are idols; but Jehovah made the heavens.

All.—Honor and majesty are before him: strength and beauty are in his sanctuary.

Hymn.—"Alleluia," No. 46.

Doors Opened.

The Apostles' Creed.—All uniting.

The Lord's Prayer.

Hymn.—(Selected.)

Scripture Lesson.

Prayer.

Missionary Instruction.

Superintendent's Five Minutes.—Announcements.

Marking Attendance Record and Offering.

Hymn.—(Appropriate to the lesson.)

Lesson Prayer.

Class Period.—(Lesson study by classes.)

Closing Worship

Music.—Announcing close of class period.

Lesson Hymn.

Report of Secretary.

Closing Hymn.

Prayer.

Opening Service, No. 2

May be used from November 14 to December 26

Music.

Doors Closed.

Hymn.—"Alleluia," No. 51.

Prayer Followed by The Lord's Prayer.

Doors Opened.

Memory Drill.—The Ten Commandments.

Hymn.

Scripture Lesson.

Marking Attendance Record and Offering.

Hymn.

Missionary Instruction.

Superintendent's Five Minutes.

Lesson Prayer.

Class Period.

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[1] Extra copies of these Orders of Service, on heavy paper, may be ordered of the publishers at 50 cents a hundred.

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FOREWORD

The lessons for this quarter cover the first fourteen chapters of the Gospel of Matthew. In the next quarter, the first quarter of 1921, the lessons will follow through the remaining chapters of the Gospel. We begin, therefore, a six-months' study of the life of Jesus as told by Matthew.

It is important to cover the entire story of Jesus' life as given in the Gospel story, and to this end the Quarterly does not confine itself to the verses printed, but covers the entire lesson text, and follows the complete story of the life of Christ as given in the Gospel of Matthew.

This Quarterly is therefore a companion to the Bible. The Quarterly itself is not enough. It is absolutely necessary to follow the Bible narrative, verse by verse, and chapter by chapter, using the Quarterly as a help to the understanding of the Bible. If this method is followed the result will be one of great reward. May he who is the Spirit guide us into the truth.

Hugh T. Kerr

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BIRTH AND CHILDHOOD OF JESUS

The Golden Text—"Thou shalt call his name Jesus; for it is he that shall save his people from their sins."—Matt. 1 : 21.

TEXT OF LESSON, MATT. 2: 1-15

For entire lesson, see Matt., chs. 1, 2.

1 Now when Je'sus was born in Beth'le-hem of Ju-dæ'a in the days of Her'od the king, behold, Wise-men from the east came to Je-ru'sa-lem, saying,

2 Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.

3 And when Her'od the king heard it, he was troubled, and all Je-ru'sa-lem with him.

4 And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.

5 And they said unto him, In Beth'le-hem of Ju-dæ'a: for thus it is written through the prophet,

6 And thou Beth'le-hem, land of Ju'dah, art in no wise least among the princes of Ju'dah: for out of thee shall come forth a governor, who shall be shepherd of my people Is'ra-el.

7 Then Her'od privily called the Wise-men, and learned of them exactly what time the star appeared.

8 And he sent them to Beth'le-hem, and said, Go and search out exactly concerning the young child; and when ye have found *him*, bring me word, that I also may come and worship him.

9 And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 And when they saw the star, they rejoiced with exceeding great joy.

11 And they came into the house and saw the young child with Ma'ry his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

12 And being warned *of God* in a dream that they should not return to Her'od, they departed into their own country another way.

13 Now when they were departed, behold, an angel of the Lord appeareth to Jo'seph in a dream, saying, Arise and take the young child and his mother, and flee into E'gypt, and be thou there until I tell thee: for Her'od will seek the young child to destroy him.

14 And he arose and took the young child and his mother by night, and departed into E'gypt;

15 And was there until the death of Her'od: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of E'gypt did I call my son.

The Time—5 B.C. **The Places**—Bethlehem and Egypt.

DAILY HOME READINGS

Date	Title	Reference
Monday, September 27	The Infant Jesus Honored	Matt. 2 : 1-12.
Tuesday, September 28	The Promised Child	Isa. 9 : 1-7.
Wednesday, September 29	The Virgin Mother	Matt. 1 : 18-25.
Thursday, September 30	The Innocents Slain	Matt. 2 : 13-18.
Friday, October 1	Jesus at Nazareth	Matt. 2 : 19-23.
Saturday, October 2	The Boy Jesus in the Temple	Luke 2 : 41-52.
Sunday, October 3	The Coming Kingdom	Isa. 60 : 11-22.

THE GOSPEL OF MATTHEW

The first book in the New Testament is called "The Gospel According to Matthew." It contains the gospel story, as told by Matthew. The English word "gospel" means "God's story," or "the story about God." The Greek word means "glad tidings." Matthew was one of the first followers of Jesus, and became one of the twelve apostles. He is also called Levi. He was a customhouse officer. His business was to collect revenue upon goods passing through the country. Since he was in the employment of the Roman Government his business was despised by the Jews. He was called a "publican" and was treated as an outcast. After he became a follower of Jesus, he gave a great feast to his former friends, at which Jesus was present. Turn to your Bible and read what we are told about him. Matt. 9 : 9-13; Mark 2 : 13-17; Luke 5 : 27-32. Matthew, having been with Jesus during all his public ministry, years after Jesus had gone to heaven wrote down for all time the beautiful story of his life and death and resurrection. It is the most interesting story in the world. It is a short story, and some Sunday afternoon it would be splendid if you would sit down and read it through without stopping.

For six months our lessons will be in Matthew and it will be our aim not only to study the verses printed in the Quarterly but to master the entire story and to connect each lesson with that which precedes and that which follows. This week we will study chs. 1 and 2.

HOW THE GOSPEL STORY STARTS

When you begin to read the first chapter of Matthew, you will think it is very dry and uninteresting; perhaps it is. Remember, however, that Mat-

thew was writing for Jews, and they liked family history. The chapter begins with a family "tree" or genealogy. It gives the names of the fathers and grandfathers, the great-great-great-grandfathers and all the ancestors of the family of Jesus back to Abraham. Luke in his Gospel goes back to Adam. Some of these names are hard to pronounce and some of them are otherwise unknown, but this list of names is interesting. It shows us that God needed each life represented by each name. Perhaps these people did not know that their names would be immortal and that they had a great and holy purpose to perform in God's plan. We, too, are living for some noble end and God is planning our lives. Every life that relates itself to Jesus is immortal.

JESUS AND HIS MOTHER

The name of Jesus' mother was Mary; she is called the Virgin Mary. Jesus always spoke of God as his Father. When the angels told Mary that she would be the mother of the Saviour of the world, she was so overjoyed that she broke out into song. We call her song "The Magnificat." Luke 1 : 46-55. It begins "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Mary's husband was Joseph; he was a carpenter living at Nazareth and, as a lad, Jesus worked with him in the carpenter shop. Mary lived to see Jesus crucified and to worship him as her Lord. It would appear, however, that Joseph was not alive when Jesus began his public ministry. Luke tells us that Jesus was born in a manger in Bethlehem. Mary and Joseph, although living at Nazareth, had gone to Bethlehem in order to be enrolled in the tribe of their family, which belonged to the line of David. Luke 2 : 1, 2. So great was the crowd at Bethlehem that there was no room for them in the inn, but they found shelter in a stable, and there Jesus was born.

CHRISTMAS DAY IN BETHLEHEM

THE NAME OF JESUS

Jesus was born in Bethlehem. We celebrate his birthday on Christmas Day. Bethlehem is five miles south of Jerusalem and the site of his birth is pointed out to travelers. It is a rock-hewn cave, thirty-eight feet by eleven feet. Carved in the rock are the words "Here Jesus Christ was born of the Virgin Mary." Above the cave there is an ancient church said to be the oldest in the world, built by Helena, the mother of Constantine the Great. The Child was given the name Jesus. This was a familiar name among the Jews. The name Jesus is the same as Joshua, which means "Jehovah is salvation." There were two great men in the Old Testament named Joshua, one was the successor of Moses, who led the children of Israel into the Promised Land, the other was the great high priest, spoken of by the prophet Zechariah, who led the people of Israel back to their own land after the Babylonian Exile. The Jews liked the names and there were many Jewish boys who were called "Jesus." In the New Testament, we read of Jesus Justus, the friend of Paul, and Jesus, the father of Elymas. Other names are also given to Jesus. He is called "Christ" which means Messiah, and he is also called "Emmanuel," which means "God is with us." He is the only Saviour, and when we speak his name we think of Jesus Christ our Lord, who came into the world to save the world. "Thou shalt call his name Jesus; for it is he that shall save his people from their sins."

THE CHRISTIAN SONGS

When Jesus came into the world a new era in the history of the world began. He divides history. We speak of the years B.C. and the years A.D. To him all history leads up and from him all history flows. He is the Great Divide, and all people seemed to be waiting for his coming. Shortly before and immediately after his coming the world broke out into song. We have Mary's song. Luke 1 : 46-55. We have the song of Zacharias. Luke 1 : 67-79. We have the song of the angels the

"Gloria in Excelsis," Luke 2 : 14, and the song of Simeon. Luke 2 : 29-32. These are called the Christmas hymns of the New Testament.

THE WISE MEN

After Jesus was born in Bethlehem two important groups of men visited his cradle. One was the shepherds who heard the angels singing in the night, the other was the Wise Men who followed the star out of the East. The Wise Men are called the "Magi"; they probably came from Persia or from Babylonia. We do not know how many there were; it is supposed that there were three but we do not know for certain.

HEROD THE KING

While men and angels rejoiced at the coming of Jesus, all Jerusalem was troubled. Jerusalem was troubled because Herod was troubled. Herod the Great was king in Judea. He reigned from 37 B.C. to 4 B.C., and was a cruel and tyrannical ruler. Years before he had slaughtered all the religious leaders in Jerusalem. He had gained his position by fraud and at the mention of another king he became suspicious and his suspicions meant renewed cruelty and bloodshed. He feigned interest in the tidings that had come to him through the visit of the Wise Men. Gathering together the religious leaders of the nation, he inquired of them where the Christ should be born and then instructed the Wise Men to make their discovery and to bring him word so that he, too, might worship. Jesus has always created enmity as well as loyalty. His presence always troubles evil men. A good boy is unwelcome in the company of bad boys.

THE WORSHIP OF THE WISE MEN

The Wise Men, discovering Jesus some time after his birth in a house in Bethlehem, worshiped and adored him. True worship is the giving of oneself. Worship is not easy for it means the surrender of self to God. The Wise Men bowed in homage before the newborn King. It was an Eastern custom to approach kings and princes with a gift. Gen. 43 : 11; I Kings 10 : 2. The Wise Men brought to Jesus their best. True worship always leads to service, and the true worshiper does not come to God empty-handed. They brought him gold, frankincense, and myrrh. It has been suggested that the gold was given to him as a King, the frankincense in honor of his deity, and the myrrh in expectation of his death and burial. This interpretation, however, is questionable. After this the Wise Men disappear from the story, for being warned of God not to reveal their discovery to Herod, they returned again to their own country another way.

THE FLIGHT TO EGYPT

Herod the king was angry when he found that the Wise Men had disobeyed him, and immediately ordered all children in Bethlehem under two years of age to be put to death. This cruel edict harmonizes with all we know about Herod. He was cruel, suspicious, vindictive, and to escape him Joseph and Mary fled into Egypt. Egypt was not far away and at least a million Jews had made their home there. Perhaps you have seen pictures of the holy family in the flight to Egypt. Herod died shortly afterwards, perhaps in 4 B.C. or 3 B.C., and so the sojourn of Jesus in Egypt was short, probably only a few months. Then he returned with Joseph and Mary into his own country and began his home life in Nazareth. Notice how the gospel always speaks of the "young child and his mother."

THE MESSAGE OF THE LESSON

It is interesting to see how quickly Jesus becomes the center of attraction. To him all history converges. The angels sing at his coming, the shepherds leave their flocks and go to Bethlehem; the Wise Men long before his birth had been following the star. Even Herod, the king, is interested, but interested only to be troubled. Jesus always brings joy to those who love him and trouble to those who deny him.

FOR INTERMEDIATE PUPILS

1. Why is the first book in the New Testament called the "Gospel According to Matthew"?
2. What does the name "Jesus" mean? Why do we celebrate Christmas?
3. What do we mean by the Christmas songs of the New Testament? Why do we associate singing with Christmas?
4. Who were the Wise Men? Why did they follow the star?
5. Why was Herod afraid, and why were the Wise Men glad because of the coming of Jesus?
6. What is worship? In what way do the Wise Men show us how best to worship?

The Intermediate Catechism

Q. 56. What special statement of God's will is given us in the Old Testament?

A. The special statement of God's will given us in the Old Testament is the Ten Commandments.

Q. 57. What are the Ten Commandments?

A. The Ten Commandments are:

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

(The answers to Question 57 will be continued in the next lesson.)

FOR SENIOR STUDENTS

1. What is the value of the list of names in the first chapter of Matthew?
2. In the Gospel story who has the place of prominence Joseph, Mary, or the Child?
3. When we speak of Jesus as a "King" what do we mean?
4. Why was Herod interested in the Wise Men?
5. What missionary value has the story of the Wise Men?
6. What religion did the Wise Men follow? Why were they dissatisfied, and how did they find satisfaction in Jesus?

The Shorter Catechism

Q. 96. What is the Lord's Supper?

A. The Lord's Supper is a sacrament, wherein, by giving and receiving bread and wine according to Christ's appointment, his death is showed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.

Lesson II—BAPTISM AND TEMPTATION OF JESUS

The Golden Text—"This is my beloved Son, in whom I am well pleased."—Matt. 3: 17.

TEXT OF LESSON, MATT. 3: 13 to 4: 11

For entire lesson, see Matt. 3: 1 to 4: 11.

Ch. 3 : 13 Then cometh Je'sus from Gal'i-lee to the Jor'dan unto John, to be baptized of him.

14 But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me?

15 But Je'sus answering said unto him, Suffer *it* now: for thus it becometh us to fulfil all righteousness. Then he suffereth him.

16 And Je'sus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the spirit of God descending as a dove, and coming upon him;

17 And lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

* * * * *

Ch. 4:1 Then was Je'sus led up the of the Spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he afterward hungered.

3 And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple,

6 And saith unto him, If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and, On their hands they shall bear thee up, Lest haply thou dash thy foot against a stone.

7 Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God.

8 Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;

9 And he said unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Je'sus unto him, Get thee hence, Sa'tan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him; and behold, angels came and ministered unto him.

Additional Passages for Study: I Cor. 10: 13; II Tim. 4: 7, 8.

The Time—A.D. 26 or 27.

The Places—Jordan and the Wilderness of Judea.

DAILY HOME READINGS

Date	Title	Reference
Monday, October 4	Baptism and Temptation of Jesus	Matt. 3: 13 to 4: 11.
Tuesday, October 5	The Spirit on Jesus	Isa. 11: 1-10.
Wednesday, October 6	John the Baptist Baptizing	Matt. 3: 1-12.
Thursday, October 7	Enduring Temptation	James 1: 12-18.
Friday, October 8	Example of Warning	1 Cor. 10: 1-12.
Saturday, October 9	Able to Help	Heb. 2: 9-18.
Sunday, October 10	Tempted and Tried	Heb., ch. 4.

JOHN THE BAPTIST

The lesson introduces us first to the public ministry of John the Baptist, and then to the ministry of Jesus. It first says, "Then came John," and afterwards it says, "Then came Jesus." John comes into the story unannounced. We learn of his wonderful birth; the giving of his name; his family life, and the preparation for his ministry in the first chapter of Luke. Luke 1: 57-80.

John was dedicated from his birth to a religious mission. His mother was a cousin of Mary the mother of Jesus, and John was born six months before the birth of Jesus. He understood his mission from the first and spent his youth and early manhood in the simple, austere life of the desert. He resembled Elijah the prophet of the Old Testament. Jesus had a very high regard for John, and speaks of him as the greatest of the prophets. Matt. 11: 7-19.

THE MESSAGE OF JOHN

No prophet had appeared in Israel for four hundred years. When John came the people soon discovered in him the marks of a true prophet. The characteristic of his mission was the administration of baptism as a symbol of the washing away of sin, and the renewal of spiritual life. The people welcomed him with enthusiasm, and he soon made clear his purpose and his mission. He said that he was not the Christ, but came to bear witness of the Christ. He was a witness-bearer and announced himself as the herald, the forerunner, of the Messiah. He was the Messenger spoken of in the Old Testament, who had come to prepare the way for the Messiah. Mal. 3: 1.

He first called the people to repentance. Repentance means a change of mind, and it involves three things—sorrow for sin; confession of sin to God, and if necessary to man; and a change of life for the better. When John came, the religion of the Jews had become formal and legal. The Pharisees were the chief representatives of religion. They were strict and particular in the observance of feasts, of holy days, and of the Sabbath, but they were unkind, selfish, and cruel. John called the nation to repentance and to righteousness. He warned them to change their ways, for the Kingdom of God was about to come, and it would come in judgment. He gave special messages to Pharisees, to Sadducees, to the publicans, and to the soldiers. His words were words of warning and of judgment. Note the harshness of his language: "Offspring of vipers"; "the wrath to come"; "the axe"; "whose fan is in his hand"; "unquenchable fire."

"Strange and terrible are these words—Repent, Prepare, Axe, Purge his floor, Burn up the chaff with unquenchable fire. In all these there is not one tone of conciliation, one smile of amiability, one outflow of cordiality. Yet this man comes before the Prince of peace."

JESUS AND JOHN

Multitudes flocked to John at the Jordan and were baptized. A mighty religious awakening began under his preaching, and some of the first disciples of Jesus began their discipleship under the ministry of John. John prepared them for Jesus. Among those who came to be baptized was Jesus himself. Nearly thirty years have passed since his infancy. Thirty years lie between this lesson and the lesson of last week. It is a long period of silence. The silence is broken only by Luke's story of how Jesus went with his parents to Jerusalem and was lost there; his parents finding him in the Temple. Luke 2: 41-51. When asked why he had acted thus, he replied: "How is it that ye sought me? knew ye not that I must be in my Father's house?"

We would like to know what Jesus did during his early childhood and his young manhood. It would seem as if Joseph had died and Jesus had assumed the leadership in the home. He worked at his trade as a carpenter and was loyal to his mother. Above all he became well versed in the Old Testament. He was trained by his mother, and also in the synagogue, but we are not told anything about his inner life, nor of his thoughts. It is John the Baptist who introduces us to Jesus. Jesus had heard of the religious awakening which had commenced under John's ministry, and, leaving Nazareth, he went down to the Jordan and was baptized there. John at first refused to baptize Jesus. Jesus had no reason to be baptized, for his life was right with God, and he did not need to repent, but he insisted on baptism because he wished to identify himself with the people. It was a sign to the Baptist that the Messiah had come. John 1: 32-34. God openly acknowledged Jesus and confirmed his Messiahship. A voice out of heaven said, 'This is my beloved Son, in whom I am well pleased."

God put his seal upon Jesus and in his heart the Spirit of God took up his abode.

THE THREE TEMPTATIONS

Immediately after his baptism Jesus went alone into the wilderness. "He was led up of the Spirit." The wilderness is usually described as the high mountain region near Jericho close to the banks of the Jordan. The location, however, is not important. Jesus went in the power of the Spirit to be alone and to relate his life to his new vocation. He went alone to pray, to think, to meditate, and to realize the revelation of God to his own soul. When Paul received his revelation of Jesus he went alone into Arabia. When the mission of his life was revealed to Moses, he went out into the wilderness. Jesus retired from public life in order to discover the will of God, and to prepare himself for his life mission. Mark tells us that he was with the wild beasts for forty days and forty nights. He faced his mission with all its temptations and struggles, and conquered. Jesus himself must have told the story of his temptation to his disciples, and he told it in such a wonderfully vivid way that we

know not only about his temptation, but we know the way of the working of the Spirit of God and the spirit of evil for all time. Adam was tempted in the Garden of Eden and failed, and Paradise was lost. Jesus was tempted in the wilderness and triumphed, and Paradise was regained.

Two or three principles concerning Jesus' temptation should be noted. (1) Jesus was tempted after he had received the blessing of God and the gift of the Holy Spirit. Temptation frequently follows blessing, and failure often follows success. We are tempted in the sunshine as in the dark. (2) The temptation came to Jesus after he had fasted for forty days and forty nights, and was hungry. The Devil tempts us when we are physically weak. (3) Temptation is not necessarily an evil. It is a neutral thing. Iron and steel and machinery of all kinds are tested. Temptation is neutral. It may turn to strength or to weakness. (4) Temptation need not master us. It can be vanquished, and we may come out of the struggle stronger, and to us as to Jesus, angels may minister. (5) Jesus mastered temptation by faith in God. His knowledge of the Scriptures enabled him to say, "Thus saith the Lord."

THE FIRST TEMPTATION

The first temptation was to make stones into bread. The Devil tempted Jesus to use the power which had been given him by God, in a wrong way. He tempted him to make a test of his power and used the little word "if." Jesus, of course, was able to make stones into bread. He changed the water into wine, and he multiplied the loaves and the fishes so as to feed the multitude, but he refused to make stones into bread because it was a wrong use of his power. Such a miracle would mean that Jesus used his power for himself. God had led him into the wilderness, and Jesus could trust God to care for him. The miracles of Jesus were all worked for others. He never used his miraculous power for himself. Satan would have had Jesus set up his will against the will of God, even as Adam did when he chose to set up his own will against the will and word of God. Jesus, however, refused to take his life into his own hands. He replied to the Tempter that no man can live by bread alone, but by every word of God. This means that Jesus would follow the will of God and that God would care for him. Jesus proved that he was right, for at the close of his temptation he was ministered to by angels. Everyone who is endowed with power, with talent, with wealth, with influence, is tempted oftentimes to use it in the wrong way.

THE SECOND TEMPTATION

Jesus was tempted to cast himself down from what is called the pinnacle, or rather the platform of the Temple overlooking the court. From this high position he would have been able to address the multitude. The Devil suggested that, having addressed the multitude, he should fly through the air and come down into the midst of the people unharmed as if he were a messenger from heaven. The Devil thus suggested to him that he should begin his ministry by a miraculous exhibition and so quickly establish his power in the world. Jesus refused the temptation and said that he would not ask God to protect him in such a wild venture. It was a temptation to use miraculous methods for the establishment of his Kingdom. Jesus preferred to take the slow, quiet way. His appeal will not be to the eyes of men, but to their hearts, their imagination, and their reason. He will choose the sign of the grain of mustard seed which grows slowly into a large plant.

THE THIRD TEMPTATION

In the third temptation Jesus was promised all the kingdoms of this world if he would fall down and worship the Tempter. This temptation seems impossible. Sometimes, however, the Devil presents himself as an angel of light, and the Devil tempted Jesus to attain to his dominion by means of worldly methods. He proposed to Jesus that he should gain the whole world by losing his soul. He suggested that Jesus might come into possession of the kingdoms of this world in the world's way, and if he would use diplomacy and compromise and selfish methods, and perhaps the sword, he might gain control of the whole earth. This temptation was presented to Mohammed and he accepted it, and we know the result. Jesus turned from it, and although he sought to gain possession of the whole world as his Kingdom, he refused to seek it in the world's way and chose rather to gain it by means of service and sacrifice. To-day we sing, "In the cross of Christ I glory." Because Jesus conquered the world by love and by sacrifice he reigns from the throne of the cross. There is an old tradition to the effect that when Satan saw the symbol of the cross he fled from the presence of Jesus.

These three temptations were in reality one temptation. They exhausted Satan's resources and for a season he left Jesus, and immediately angels came and ministered unto him. The temptations returned again and again in the life of our Lord. When they came to make him a king and put a crown upon his head that was a return of the temptation. When Peter refused to believe that Jesus would suffer on the cross and bade Jesus avoid it, our Lord considered that a temptation and said to Peter, "Get thee behind me, Satan." When they bade him, upon the cross, come down and save himself, it was the same temptation in another form. Truly it can be said that he was "in all points tempted like as we are, yet without sin."

FOR INTERMEDIATE PUPILS

1. Who was John the Baptist? Give the names of his father and his mother. How was he related to Jesus?

2. Describe John's character. What was his message?
3. What was Jesus doing during the thirty years before his baptism?
4. Is temptation always evil? Why are we tempted?
5. Give in order the story of the three temptations of Jesus. Were there three temptations or only one?
6. Was Jesus ever tempted afterwards? How did he overcome his tempters?

The Intermediate Catechism

(Question 57 continued; Commandments III and IV.)

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

FOR SENIOR STUDENTS

1. What was the mission of John the Baptist? Did he fulfill his mission?
2. Compare the message and character of John with the message and character of Jesus.
3. What was the meaning of the baptism of Jesus?
4. Why did the Spirit of God lead Jesus into the wilderness?
5. What lesson can we learn from the temptation of Jesus as to the way in which we can overcome our temptation?
6. Show how Jesus' acceptance of the will of God as his life's motive made the temptation possible.

The Shorter Catechism

Q. 97. What is required to the worthy receiving of the Lord's Supper?

A. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves, of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest coming unworthily, they eat and drink judgment to themselves.

Lesson III—JESUS BEGINS HIS MINISTRY

The Golden Text—"Repent ye; for the kingdom of heaven is at hand."—Matt. 4 : 17.

TEXT OF LESSON, MATT. 4: 12-25

12 Now when he heard that John was delivered up, he withdrew into Gal'i-lee;

13 And leaving Naz'a-reth, he came and dwelt in Ca-per'na-um, which is by the sea, in the borders of Zeb'u-lun and Naph'ta-li:

14 That it might be fulfilled which was spoken through I-sa'iah the prophet, saying,

15 The land of Zeb'u-lun and the land of Naph'ta-li, toward the sea, beyond the Jor'dan, Gal'i-lee of the Gen'tiles,

16 The people that sat in darkness saw a great light, and to them that sat in the region and shadow of death, to them did light spring up.

17 From that time began Je'sus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.

18 And walking by the sea of Gal'i-lee, he saw two brethren, Si'mon who is called Pe'ter, and An'drew his brother, casting a net into the sea; for they were fishers.

19 And he saith unto them, Come ye after me, and I will make you fishers of men.

20 And they straightway left the nets, and followed him.

21 And going on from thence he saw other two brethren, James the *son* of Zeb'e-dee, and John his brother, in the boat with Zeb'e-dee their father, mending their nets; and he called them.

22 And they straightway left the boat and their father, and followed him.

23 And Je'sus went about in all Gal'i-lee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people.

24 And the report of him went forth into all Syr'i-a: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with demons, and epileptic, and palsied; and he healed them.

25 And there followed him great multitudes from Gal'i-lee and De-cap'o-lis and Je-ru'sa-lem and Ju-dæ'a and *from* beyond the Jor'dan.

Additional Passages for Study: Matt. 9: 9; John 1: 43.

The Time—A.D. 28. **The Place**—Galilee.

DAILY HOME READINGS

Date	Title	Reference
Monday, October 11	Teaching, Preaching, Healing	Matt. 4: 12-25.
Tuesday, October 12	The Draught of Fishes	Luke 5: 1-11.
Wednesday, October 13	A New Teaching	Mark 1: 21-28.
Thursday, October 14	Follow Me	Mark 10: 17-22.
Friday, October 15	Partakers of the Divine Nature	II Peter 1: 1-11.
Saturday, October 16	A Life of Service	I Thess. 5: 12-24.
Sunday, October 17	Faith and Works	James 2: 14-26.

A LESSON IN GEOGRAPHY

We have been studying history. We have been following the life of Jesus. We have studied about his wonderful birth and have talked about the thirty years of quiet preparation. Last week we studied about Jesus' baptism and his temptation, at which time he was not only empowered by the Spirit of God but dedicated to his ministry of redemption. Let us for a little while study geography. We must know something of the land in which Jesus lived. Look at the map of Palestine and locate the places we have already met with in the lessons; Bethlehem, Nazareth, Judea, Galilee, Egypt. Palestine was a little country. It was about a hundred and fifty miles long and varied from seventy to one hundred miles in breadth.

Notice the mountains on the north, the desert on the east and south, and the Mediterranean Sea on the west. Locate on the map the Sea of Galilee, the River Jordan, the Dead Sea, and the city of Jerusalem. Jesus began his ministry first in Jerusalem, and after some months there he passed through Samaria into Galilee. John 4: 4. He stayed for two days at Sychar, preaching to the Samaritans, and then passed on into Galilee. Galilee was more open-minded and less hostile. Naturally he went first to his old home at Nazareth, but after preaching in the synagogue the people were offended at him and drove him from their midst. Luke 4: 16. From Nazareth he went to Capernaum, an important city on the northwest shore of Galilee. At that time it was a commercial center. Through it the highway from the east to the west ran, and there the people of all nations met. It is the location described in the prophecy "Galilee of the Gentiles," "the land of Zebulun and the land of Naphtali." Later in his missionary journeys he went as far north as Syria and then to Decapolis ("ten towns"), the region beyond Jordan, which contained ten towns, among which were Gadara, Pella, Gerasa, Damascus. It will be interesting if you draw your own map and mark the places as they come in the lessons.

THE LESSON CONNECTION

In the Gospel of Matthew the text of our lesson follows immediately after the story of the temptation which was the subject of our last lesson. It would appear from Matthew as if the events of this lesson happened immediately after the temptation. As a matter of fact many months intervened. What was Jesus doing during these months? The answer to this question is found in the other Gospels, especially in John. John 1: 19 to 4: 47. Jesus began his ministry first in Judea and Jerusalem, and if you will read the first four chapters of John you will be interested in his ministry around Jerusalem. After his baptism and temptation, Jesus probably remained in the neighborhood of the Jordan Valley where the disciples of John became more and more attached to Jesus. John soon recognized the Messiahship of Jesus. He pointed to Jesus and said to his disciples, "Behold the Lamb of God, that taketh away the sin of the world." The disciples gradually left John and followed Jesus. After a short time Jesus was present in Galilee and there his first miracle was performed. From Jerusalem his fame spread into all parts of the country. His cleansing of the Temple made a profound impression, and his words of counsel and rebuke together with his mighty deeds added to his fame. His ministry there, however, was cut short by the news of John's imprisonment. Matt. 14 : 3-5. Immediately after John's imprisonment Jesus departed from Judea and our lesson to-day finds him beginning his ministry in Galilee.

THE MINISTRY OF JOHN

John's imprisonment was due to his courage. It cut short in an untimely way the ministry of the great reformer. He had rebuked the king, and in order to silence him the king had him cast into prison. His prison house was on the shores of the Dead Sea. In the providence of God, however, the imprisonment of John threw open the door of opportunity to Jesus. John was the forerunner, the herald. Jesus himself was the King. When the King comes the herald is no longer required and when Jesus knew that John was silenced he himself began to preach, as it were, from the housetops. It was not the fear of Herod that led him to forsake Jerusalem, for Herod's power was even stronger in Galilee. It was rather as a challenge to Herod that Jesus went forth.

THE FULFILLMENT OF PROPHECY

The claim of Jesus to be the Messiah and the promised King not only fulfilled the proclamation of John the Baptist but fulfilled also the proclamation of Old Testament prophecy. Centuries before Jesus came the Old Testament had spoken of his coming, and Matthew refers to this prophecy and quotes the prophet Isaiah. The words of the prophecy are found in the first verses of the ninth chapter of Isaiah. We must keep in mind the fact that Mat-

thew was writing for the Hebrew people who knew the Old Testament and who valued its prophetic words. The territory of Zebulun lay in what is now called lower Galilee, spread right across from the northern end of the Sea of Gennesaret to the coast of the Mediterranean, while that of Naphtali lay farther north. "The way of the sea" spoken of in the prophecy describes the same territory while the words "beyond the Jordan" describe the territory on the east bank of the river, and "Galilee of the Gentiles" is the general name for the entire region described in these geographical terms. This part of Israel had suffered most from the northern invasions and the prophet in speaking of it held out the hope that it should be first to find deliverance from the enemy and be brought out of darkness into the light. Isaiah felt that when the Messiah came the yoke of Syria would be thrown off and the people which sat in bondage and darkness would come into liberty and into light. For this reason Matthew saw in the ministry of Jesus in Galilee a fulfillment of that prophecy spoken so many centuries before.

JESUS' FIRST SERMON

The first sermon of any preacher is always interesting. He is likely to chose the theme which is of the greatest interest to him, and when Matthew tells us the text of Jesus' first sermon in Galilee we are especially interested. The theme of Jesus' sermon is given to us in the seventeenth verse, "Repent ye; for the kingdom of heaven is at hand." His text is interesting. We discover that it is the same text as that which John the Baptist used. He came preaching repentance and the Kingdom of God. There is a difference, however, between the preaching of Jesus and that of John. Jesus preached a different sermon from the text than was preached by the Baptist. John placed the emphasis upon the word "repent." Jesus placed the emphasis upon the word "kingdom." John's message was a message of reformation. Jesus preached a gospel of regeneration. Jesus spoke of "the gospel of the kingdom." V. 23. Jesus came not to proclaim the coming of the Kingdom but to announce that the Kingdom had come and that he himself was the King. He not only took John's place but he carried forward John's ministry to its fulfillment. Jesus not only began where John left off, but he perfected and completed his ministry. There is a lesson here even for us.

THE FIRST DISCIPLES

The lesson introduces us to the first four disciples of Jesus. Their names are Peter and Andrew, James and John. They were two pairs of brothers. They were first of all disciples of John the Baptist, and in the first chapter of John we are introduced to them and the story of how they came to be interested in Jesus is told. The Baptist had pointed Jesus out to Andrew and John and they had gone home with Jesus, and had spent the afternoon with him and were convinced that he was the Messiah. And then we are told that each of them went back and brought his own brother to Jesus. John 1: 35-42. It is a very interesting story and shows us the quiet way in which Jesus began his ministry. Not only did John the Baptist prepare for the coming of Jesus by his teaching; he prepared for his coming, also, by preparing the first followers of Jesus for discipleship. These first disciples did not follow Jesus because of a blind impulse, but because they were convinced that Jesus was Christ, and when he called them they could do nothing else but leave all and follow him. It was the word of the King, that "the one pair of brothers left their nets floating in the water; the other left their father with the mesh and twine in his old hands. It was not much wealth to leave, but he surrenders much who surrenders all, however little that all may be; and he surrenders nothing who keeps back anything." It is interesting to remember that Jesus called busy men. They were at work when he called them. He does not have any room for idlers in his Kingdom. It is interesting also to see that he called them to consecrate their talent to God. The fishermen were still to be fishermen, but they were to change their nets, and no longer fish for fish but fish for souls of men. The same patience and the same skill which served them in catching fish would serve them still in their new ministry. We shall see the more clearly as we proceed in the study of the life of Jesus that he attached great importance to the training of his followers. The day would come when his voice, too, would be silent, and then the disciples must be prepared to carry on his work.

JESUS' PROGRAM OF WORK

The closing verses of the lesson which tell of the ministry of Jesus read like the story of a triumphal march through all Galilee. The words are full of life and energy. Jesus seems to carry his gospel everywhere to victory. The ministry of several months is condensed in the story of these few sentences. The work in which he was engaged was threefold.

(1) "Teaching in their synagogues." A synagogue was a place of worship, but it was also used as a Jewish school. "In the time of Christ there was a synagogue not only in every town, but in every village large enough to afford a congregation of ten adult men. The synagogue was primarily a place of worship, but it was also a center of government." On week days the synagogues were used as schools for children, and it may have been that Jesus found an opportunity for teaching there.

(2) "Preaching the gospel of the kingdom." The teaching might involve an explanation of the Old Testament. The preaching might, however, include the proclamation of the gospel.

(3) "Healing." Jesus is called the Great Physician, and wherever he went he worked miracles of healing.

THE MESSAGE OF THE LESSON

The lesson presents to us two great messages. It shows us that God's work cannot be interfered with. Herod could not silence the gospel by putting John in prison. When John was silenced Jesus spoke. In the second place, the life of Jesus was a life of service. He himself was a Servant, and when he went forth to minister unto men he not only himself served, but he called others to serve him. The motto of the Salvation Army is "Save to Serve."

FOR INTERMEDIATE PUPILS

1. Describe the country of Palestine. Compare it in size with the State of Massachusetts.
2. Where did Jesus begin his ministry?
3. Why did he leave Jerusalem for Galilee?
4. Why did Herod put John in prison?
5. In what way did the preaching of Jesus differ from that of John? What do we mean when we speak of the ministry of Jesus?
6. Who were Jesus' first disciples and how were they led to follow him?

The Intermediate Catechism

(Question 57 concluded. Commandments V-X.)

V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

FOR SENIOR STUDENTS

1. Outline the ministry of Jesus as given in the first chapters of John.
2. Why did Jesus go into Galilee after the imprisonment of John?
3. Why does Matthew appeal to Old Testament prophecy?
4. What is the difference between Jesus' first sermon and the preaching of John the Baptist?
5. Where did Jesus' first disciples get their first training? Why did they leave John for Jesus?
6. What was Jesus' program of work? Is the program of the modern Church the same as the program of Jesus?

The Shorter Catechism

Q. 98. What is prayer?

A. Prayer is an offering up of our desires to God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

Lesson IV—WHAT THE KING REQUIRES

The Golden Text—"Ye therefore shall be perfect, as your heavenly Father is perfect."—Matt. 5: 48.

TEXT OF LESSON, MATT. 5: 1-10, 43-48

For entire lesson, see Matt., ch. 5.

1 And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him:

2 And he opened his mouth and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called sons of God.

10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

* * * * *

43 Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy:

44 But I say unto you, Love your enemies, and pray for them that persecute you;

45 That ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

46 For if ye love them that love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others?* do not even the Gentiles the same?

48 Ye therefore shall be perfect, as your heavenly Father is perfect.

The Time—Probably the summer of A.D. 28.

The Place—The Horns of Hattin.

DAILY HOME READINGS

Date	Title	Reference
Monday, October 18	Who Are Truly Happy?	Matt. 5: 1-10, 43-48.
Tuesday, October 19	The Humble and Contrite	Isa. 57: 14-21.
Wednesday, October 20	Whole-Hearted Seeking	Ps. 119 : 1-8.
Thursday, October 21	Rejoicing in the Lord	Phil. 4: 1-13.
Friday, October 22	Forgiven Much	Luke 7: 36-50.
Saturday, October 23	Living Water	John 4: 1-14; 7: 37-39.
Sunday, October 24	True Blessedness	Luke 6: 20-38.

THE GREATEST SERMON IN THE WORLD

This lesson introduces us to what is called "The Sermon on the Mount." The Sermon on the Mount is contained in chs. 5 to 7 of Matthew's Gospel. It is found also in Luke. Luke 6: 20-49. It is the greatest sermon in the world, and presents to us the teaching of Jesus on many practical points.

If you will look at Luke's account of this great sermon, you will discover that it is very much shorter than that of Matthew. The Sermon on the Mount in Matthew's Gospel covers one hundred and eleven verses, while only thirty verses are used in Luke's version. It is possible that Matthew may have gathered together into this section of his Gospel parts of other sermons of Jesus, and it is quite probable that Jesus spoke the same words again and again. Matthew has gathered together in five great discourses the central teaching of Jesus. You will find that after giving a little bit of the life of Jesus he then gives a long discourse, followed by a little bit of biography and then another discourse. You can discover five such discourses in the Gospel of Matthew. The first of these is the Sermon on the Mount, in chs. 5 to 7. The second is his charge to the Twelve in ch. 10. The third is the chapter containing the parables of the Kingdom in ch. 13. The fourth is his address to his disciples in ch. 18, and the last is his closing words to the disciples. Chs. 23 to 25.

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JESUS TEACHING

This lesson and two others which are to follow are taken from the Sermon on the Mount, and it would be well if you read the entire sermon through at one time. What the Ten Commandments are to the Old Testament, the Sermon on the Mount is to the New Testament. One of the great historians of the world, Lord Acton, has said that this sermon has in it all the new ideas of the world, and contains the revelation of a new society from a moral point of view.

THE AUDIENCE

Our lesson last week closed with a picture. We saw Jesus traveling through the country followed by a great multitude. Matt. 4 : 25. The verses read like the story of a royal procession. Jesus went throughout all the country teaching, preaching, and healing until he was followed by a great multitude of people. From the multitude he had chosen a few men to be his disciples, to be with him, and now we read that, seeing the multitude he called his disciples to him and spoke to them the words of our lesson. Luke tells us that before preaching this sermon he had spent the night in prayer. After prayer he had chosen his twelve disciples, and this sermon contains his instructions to them. Luke 6 : 12. According to the custom of the Jews he sat down to preach. His pulpit was probably a level place on the mountain side. The custom of the day was for the audience to stand, but for the preacher to be seated. The mountain was probably the height of land known as the Horns of Hattin which is located about seven miles southwest of Capernaum. The Horns of Hattin is now called the Mount of the Beatitudes. With his disciples gathered around him and with the

great multitude in the background, he delivered to them this great sermon.

THE PREACHER

The lesson gives us a beautiful and wonderful picture of Jesus. We have followed him from the village and Bethlehem, down into Egypt, back to Jerusalem and into Galilee through the villages and cities, as he went preaching and healing, and now he went up into the mountain to set forth the laws of the Kingdom of God. We must remember that Matthew presents Jesus to us as a king. The Wise Men came saying, "Where is he that is born King?" Our lesson last week might have been called "The Coming of the King," and the lesson this week is entitled "What the King Requires." The mountain was his throne. From his throne he set forth the laws of his Kingdom. He spoke as it were, through his disciples to all the world, and he told them what the Kingdom of God means. He described the character of the people who enter the Kingdom, and the language which they speak, and the laws which they obey. He spoke to them of the sacredness of life, the sacredness of home, and the sacredness of society. He laid down laws concerning almsgiving, prayer, fasting, and the use of wealth. He gave directions that each individual shall criticize himself rather than others, and presents the Golden Rule, "Whatsoever ye would that men should do unto you, even so do ye also unto them." Matthew tells us that when he closed the sermon the multitudes were astonished at his teaching, "for he taught them as one having authority and not as the scribes." Over and over again in his sermon he said, "Ye have heard that it was said," and then goes on to say, "but I say unto you." He not only judged the teaching of the Old Testament, but he corrected and supplemented it. He spoke with the authority of a king.

THE BEATITUDES

This lesson contains the Beatitudes. The word "Beatitude" is the same as the word "Blessed." The Beatitudes describe the character of those who are fit to enter the Kingdom of God. They contain the central thought of the Sermon on the Mount and should be not only memorized but mastered. Sometimes the Beatitudes are numbered as seven, sometimes as eight, sometimes as nine, and sometimes as many as ten. If numbered as ten they would correspond to the Ten Commandments. Probably it is best to consider that there are eight Beatitudes. In these beautiful short sentences Jesus describes the happy, or rather the blessed life. If you wish to know the secret of true happiness you will find it here. There is a difference, of course, between happiness and blessedness. Happiness calls for right circumstances, but blessedness calls for a right heart. "There is in man a higher than love of happiness; he can do without happiness and instead thereof find blessedness." There is no one so high, there is no one so lowly, none so poor as may not qualify for the Kingdom of heaven. You will notice, too, that although the Commandments say "Thou shalt not," the Beatitudes do not speak in negatives, but assert great positive truths. "Thou shalt be poor in spirit"; "Thou shalt be pure in heart." Let us endeavor to catch the meaning of these eight Beatitudes.

THE FIRST THREE BEATITUDES

Jesus gives his benediction first of all to those who are poor in spirit. Poor in spirit may include those who are humble in heart, who do not allow wealth or riches to hold their hearts, who are separated in feeling and thought from worldly possessions; and it may also include those who feel spiritually poor, who have no sense of pride, but who like the penitent say, "Be merciful to me a sinner." Even Jesus humbled himself and became as a little child and because he humbled himself he is now crowned with many crowns. The Kingdom of heaven belongs not to the proud but to the humble.

The second Beatitude blesses those who mourn. The world's Beatitude is "Blessed are those who laugh." What does Jesus mean? He can mean nothing else than that true happiness of heart comes to those who have sympathy, and we can have sympathy with all who suffer and all who sin. In proportion as we sympathize with those who suffer and try to sympathize with those who sin, comfort comes back to our own hearts to bless us. We can also mourn for our own sins, and in so doing find forgiveness which is blessedness.

The third Beatitude gives the world as a present to the meek. "Blessed are the meek: for they shall inherit the earth." The world would give the prize to those who are strong, to the ambitious, to the adventurous. Jesus gives the world to the meek and lowly in heart. The Jews were proud of their race. The Romans were proud of their power. The Greeks were proud of their art and their intellect. Jesus placed the crown upon the brow of meekness and lowliness. We know that he was right, for he himself was meek and lowly in heart and unto him belong all the kingdoms of the world.

THE SECOND THREE BEATITUDES

The fourth Beatitude blesses those who are heart-hungry. There are other kinds of hunger besides physical hunger. We know what it is to be mind hungry, to crave books and conversation with friends. The soldiers in the army were often mind-hungry and would read old newspapers through from beginning to end and pass them on to their comrades. We know what it is to be socially hungry. We crave friendship. We know, too, what it is to be spiritually hungry. Tennyson once said, "My deepest desire is to have a fresh vision of God," and Jesus more than once said "My meat is to do the will of him that sent me." To seek after God is to find him, and to find him is to find peace. "He who eateth of this bread shall live for ever."

The fifth Beatitude blesses the merciful. What a

beautiful benediction it is! During the War several leading educators and business men were asking one another what was the worst thing in the world. They agreed that cruelty was the worst thing in the world. They were thinking of cruel actions, but there can also be cruel words and cruel thoughts. This benediction condemns all form of cruelty, and it blesses all those who deal with others as God deals with us. When Queen Victoria presented her medal to Florence Nightingale it bore the inscription, "Blessed are the merciful."

Perhaps the sixth Beatitude is the most beautiful of all. "Blessed are the pure in heart." John the Baptist had come baptizing with water. But water cannot purify the heart. Purity of heart is not possible without some great spiritual miracle, and when Jesus demanded heart purity as a condition for entering the Kingdom of God, he implied that no one can enter the Kingdom without being born again of the spirit of purity. In the old story of the search for the Holy Grail only he who was pure in heart ever found it. Purity of heart means sincerity and singleness of purpose, and is rewarded by the vision of God's face.

THE LAST TWO BEATITUDES

The seventh Beatitude is surely a description of Jesus himself. "Blessed are the peacemakers." Suppose we turn the word around and say "Blessed are the makers of peace." Jesus came that he might make peace. It cost him the cross, and to be a peacemaker will cost us sacrifice and perhaps suffering, but in this way we become like Christ himself and are rewarded by being called the children of God.

The lesson this week closes with the word "Ye therefore shall be perfect, as your heavenly Father is perfect." Matt. 5 : 48. Jesus demanded perfect love even for enemies. This love of course is not natural, but supernatural, and is born of the Spirit of God, and in outlining such perfect principles Jesus is only outlining himself. To endeavor to be like him is to follow these seemingly impossible principles. In the Smithsonian Institution at Washington there is a brass medallion containing the words of the Constitution of the United States. Looked at from another angle you can see the face of George Washington. From one point of view the Constitution of the United States and the character of George Washington are identical. Jesus himself is the Sermon on the Mount and the Beatitudes are seen perfectly only in him.

FOR INTERMEDIATE PUPILS

1. Where in the New Testament do we find the Sermon on the Mount?
2. What is meant by the word "Beatitude"? How many Beatitudes are there?
3. Why did Jesus teach with authority?
4. Memorize the first ten verses of Matt., ch. 5.
5. What is the meaning of the words "poor in spirit," "the meek," "pure in heart," "they that mourn," and "merciful"?
6. How may we attain unto the perfect law of love?

The Intermediate Catechism

Q. 58. What do the first four commandments teach?

A. The first four commandments teach that there is but one God; that we should worship him alone, reverence his name, and keep his Sabbath holy.

Q. 59. What does the fifth commandment teach?

A. The fifth commandment teaches that it is our duty to love and honor our parents and to obey them in all things, in the Lord.

FOR SENIOR STUDENTS

1. What is the difference between Matthew's version and Luke's version of the Sermon on the Mount?
2. Explain the circumstances under which the Sermon on the Mount was delivered. To whom was Jesus speaking in the Sermon on the Mount?
3. Do his rules refer to civic relations?
4. What is the difference between happiness and blessedness?
5. In your judgment which is the central Beatitude? Why?
6. Compare the Beatitudes with the Ten Commandments.

The Shorter Catechism

Q. 99. What rule hath God given for our direction in prayer?

A. The whole Word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called "The Lord's Prayer."

Lesson V—HEW DOWN THE CORRUPT TREE

(World's Temperance Sunday)

The Golden Text—"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire."—Matt. 7 : 19.

TEXT OF LESSON, MATT. 7: 15-27

For entire lesson, see Matt. 7: 13-29.

15 Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves.

16 By their fruits ye shall know them. Do *men* gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit.
18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.
19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
20 Therefore by their fruits ye shall know them.
21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.
22 Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?
23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.
24 Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock:
25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock.
26 And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand:
27 And the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

The Time—Probably the summer of A.D. 28. **The Place**—The Horns of Hattin.

DAILY HOME READINGS

Date	Title	Reference
Monday, October 25	Known by Their Fruits	Matt. 7 : 13-29.
Tuesday, October 26	Fruit of Repentance	Matt. 3 : 1-12.
Wednesday, October 27	Strong Bodies	Dan. 1 : 8-20.
Thursday, October 28	Blind and Deaf	Isa. 42 : 14-22.
Friday, October 29	Corrupt Because Sinful	Rom. 3 : 9-20.
Saturday, October 30	Restore the Fallen	Gal. 6 : 1-10.
Sunday, October 31	The Spirit of Love	I Cor., ch. 13.

DIFFICULT WORDS AND PHRASES

15. False prophets. Jesus refers not to the Pharisees, but to the false prophets of his gospel. V. 22. False prophets are those who wish to pass for sheep, that is, Christians.

21. Lord, Lord. Jesus was usually called "Rabbi," or "Teacher." Here he was addressed as the sovereign Ruler of the world.

22. Did we not prophesy? To prophesy means rather "to preach" than "to foretell the future." "To forth-tell," rather than "to foretell."

23. Work iniquity. Iniquity here means lawlessness. "Sin is lawlessness." I John 3 : 4.

THE LESSON TITLE

The title given to this lesson calls attention to the fact that it is chosen for the purpose of emphasizing the principles of temperance. To-day all over the world, Sunday schools are studying lessons about temperance. The title "Tests of the True Life" might be substituted for "Hew Down the Corrupt Tree." The text of the lesson is taken from the closing verses of the Sermon on the Mount. Last Sunday's lesson was taken from the first verses of the same sermon, and dealt with the Beatitudes. The Beatitudes set forth the character of those fit for membership in the Kingdom of God. This lesson sets forth the certainty of judgment. The Kingdom and those who enter it will be tested and tried, and only those who stand the test will abide. The untrue and the false will be destroyed. The lesson presents five tests of a true life. They show us five ways of judging life.

FIRST, THE TEST OF THOUGHTFULNESS

Jesus always assumed the fact of judgment. He speaks of two classes of persons, two ways, two gates, two judgments. There are those who come at last to the light, traveling the narrow road and entering through the strait gate, and those who lose themselves in the darkness, drifting along the broad way that leads to destruction. Life is given as a prize to those who are in earnest. We are called upon to direct our life, not to drift. Life left to itself will fail. We are to strive to enter in at the strait gate. This principle is true everywhere. The student who would enter in at the gate of knowledge must strive and consecrate himself to that task. The student who would master music must bend every energy to attain his end. When Sidney Lanier told Damrosch that he intended to pursue a musical career, the great musician said: "Do you know what it means? It means a thousand sacrifices." The gate is strait and the way is narrow into the kingdom of music, or of art, or of science, or of knowledge. All true life demands care and consecration. Jesus tells us that if we do not take up our cross and follow him we cannot enter into the Kingdom of heaven.

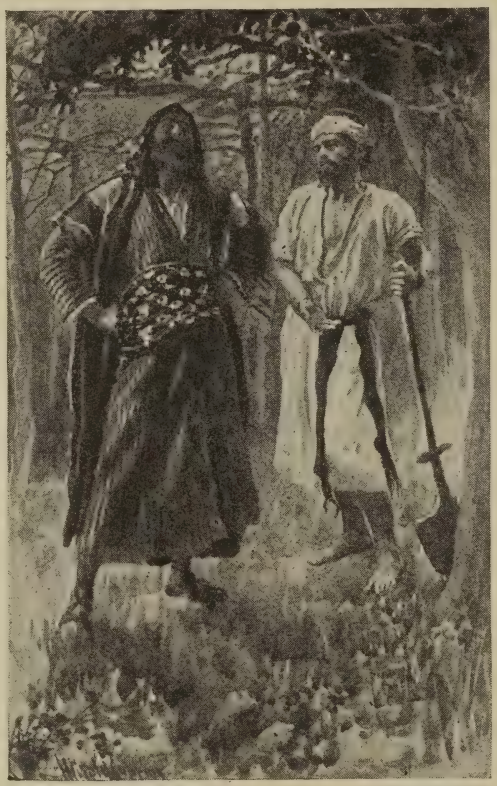
SECOND, THE TEST OF QUALITY

Jesus was always willing to face facts. He tells us that those who enter in at the strait gate will be "few." Jesus did not test truth by the majority. Sometimes Jesus went with the minority. The majority is often wrong. Jesus will not test the truth of his Kingdom by the multitude. We are apt to judge all success by numbers. We try to measure success by the number of people whom we can influence. Jesus did not measure success in that way. "One with God is a majority." Jesus knew that sooner or later the crowd would leave him.

They all left him, and he said to his twelve disciples who remained, "Will ye also go away?" Jesus, however, did not lower his standard to gain a great following. He did not make the way into the Kingdom easier so that he might gain the crowd. He did not judge success by numbers. "It is always pleasant to see great numbers gather around the standards you set up, but remember that quality is better than quantity. The audience may be fit though few. They are strong men who gather around Christ, for they have nothing to rest upon but inspiration, no property, no ancestry, no fine clothing, no parchments, nothing but the greatness of God. Jesus Christ never sought to make his Kingdom popular by bringing into it anyone and everyone that applied for admission." The test in life as in the Kingdom of God is quality not quantity.

THIRD, THE TEST OF FRUIT

Man, like a tree, is tested by the fruit which he brings forth in life. You cannot tell whether a tree is good or bad by its leaves, or by its bark, or by its roots, or by anything external. The real test is found by the nature of the fruit that grows upon it. So it is in life. Life is not tested by anything outward. It is tested not by the wealth a man possesses, nor by his poverty, nor by his position, nor by his clothes, but by his conduct and his character. In this lesson Jesus spoke of false teachers and false prophets. False prophets seem to be a contradiction in words, but in Jesus' time many who taught religion did not live it. You can gain a splendid idea of religion in Jesus time by reading the twenty-third chapter of Matthew. "All things therefore whatsoever they bid you, those do and observe: but do not ye after their works; for they say, and do not." Do not trust in anything but truth for only truth will last. Everything false must be destroyed. Everything that does not make for beauty and truth and holiness must ultimately disappear. The liquor traffic was a tree which brought forth evil fruit, and before our very eyes we are seeing it hewn down. One of the greatest events in our history is the overthrow and destruction of the liquor traffic in the United States. Everything else that is false and that brings forth evil fruit must also be destroyed. Bad business and bad books and bad music await the act of destruction. Everything false must fall. The former kaiser of Germany presented to a yacht club in New York a wonderful loving cup. It was supposed to be of pure metal, but when the War broke out it was decided to destroy it and melt it down, and it was discovered to be only pewter. We would not like to live a deceptive life. The true life which brings forth good fruit does not need to fear judgment.



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"EVERY TREE THAT BRINGETH NOT FORTH GOOD FRUIT IS HEWN DOWN."

FOURTH, THE TEST OF DEEDS

There is a strange new note in the Sermon on the Mount, in v. 21. Who would think that they would call Jesus, the carpenter, "Lord, Lord"? One addresses no ordinary man as "Lord, Lord." Yet Jesus accepted the title as applying to himself and he did so because he is the Lord, Jesus Christ. Notice, too, how Jesus spoke of himself as judge. "Many will say to me in that day." Some who think of the Sermon on the Mount as merely good teaching and good instruction will discover here that Jesus claims to be the Lord. Jesus here asserts his deity. He is both Lord and Judge. It is not enough to speak his name. We must do his will. True belief is not enough. We must follow him wherever he leads. We are told in the New Testament that the first form of belief that expressed itself in words was "Jesus is Lord." Therefore our first duty is to obey and follow him. We notice in this passage that there are two kinds of deeds. There is a claim on the part of those who were speaking the name of Jesus but not doing his will that they performed great deeds. They prophe-

sied, they cast out devils, they did many mighty works. Nevertheless their deeds were valueless. Robert Louis Stevenson tells a story of a prophet in the East who represented himself as a great revealer of God, who bandaged his face because of the light that radiated from his countenance. One day some one tore the bandage from his face and the discovery was made that the so-called prophet was a leper.

Not what we say, but what we are and do determine our destiny.

FIFTH, THE TEST OF ENDURANCE

That which lasts and abides the shock of time and tempest tests reality. When the great earthquake took place out on the Pacific Coast many buildings were destroyed. The beautiful arched gateway connected with one of the great universities of the Coast was shaken and destroyed. When it fell it was discovered that it was not built of solid granite as was supposed; it was merely granite on the outside and the inside was filled with all sorts of rubbish. The earthquake tested the arch. Jesus tells the story of how the tempest tested the houses that were built, one on the rock and one on the sand. Notice the words that tell about the testing. "The rain descended, and the floods came, and the winds blew, and beat upon that house." The same rain, the same flood, the same wind, the same tempest struck both houses. One fell and the other stood. The one was founded upon the rock, the other founded upon the sand. One was built on a high elevation, the other was built down in the low bed of the river. Life, too, is tested. It is tested by temptation and circumstances and sorrows. Jesus' life was tested and all life is tested, and the life that is built solidly upon the rock, that is, on the true principles of life, upon the teaching of Jesus, stands, and the life that is built upon false principles is destroyed. Everything depends upon the foundation. You may put just as much effort into the one house as into the other, but if the foundation of one house is sand and of the other is rock, the end will not be the same. "If your foundation is not right, I do not care how high your building is, or how it is decorated, or how put together. I do not care if it is pinnacled all over with gold, all to piercing the clouds, it will come down, and great will be the fall of it." What is your foundation? Are you resting upon the eternal Son of God? Are you resting upon Christ? You will be saved, for the Foundation is safe. "Other foundation can no man lay than that which is laid, which is Jesus Christ."

JESUS THE JUDGE

When Jesus finished his great sermon the people were astonished, for he spoke "as one having authority." He knew concerning that which he spoke. He commanded. He spoke with authority because every word he spoke was backed up by the life which he lived. In his presence we all are judged. There is such a thing as invisible ink. You can write with it and no one can see what you have written, but if you put it before the fire or before the light or use some chemical substance, the invisible ink will be visible. It is just so with our lives. We are unconscious of what we are writing or of what we are saying or of what we are doing, but when we come into the presence of Jesus everything that we are is revealed and made manifest. He is our Judge.

FOR INTERMEDIATE PUPILS

1. What is the relation of this lesson to our last lesson?
2. What references are made in the lesson to the judgment?
3. What is meant by "fruit," "good tree," "corrupt tree," "hewn down"?
4. What are some of the things in our country that do not stand the tests of Jesus?
5. Explain the words "rock" and "sand." Upon what foundation only can life be securely built?
6. Why did Jesus teach with authority? What was the difference between his teaching and that of the scribes.

The Intermediate Catechism

Q. 60. What do the last five commandments teach?

A. The last five commandments teach that we should not take from others anything which is theirs —their life, their purity, their property, or their good name—and should not even in our hearts covet what is theirs.

Q. 61. What great truth did Jesus Christ teach about our worship of God?

A. The great truth that Jesus Christ taught about our worship of God is this: "God is a Spirit: and they that worship him must worship in spirit and truth."

FOR SENIOR STUDENTS

1. How can this lesson be applied to the temperance program?
2. Show that the Christian life demands effort as well as faith.
3. What was Jesus' attitude toward minorities and majorities?
4. Test the liquor traffic by its fruit.
5. Why does Jesus call himself "Lord"?
6. Tell in your own words Jesus' parable of the houses, and interpret its meaning.

The Shorter Catechism

Q. 100. What doth the preface of the Lord's Prayer teach us?

A. The preface of the Lord's Prayer, which is, "Our Father which art in heaven," teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.

PRINCIPLES OF CHRISTIAN LIVING

The Golden Text—"Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."—Matt. 6 : 33.

TEXT OF LESSON, MATT. 6: 19-34

For entire lesson, see Matt. 6:1 to 7:12.

19 Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal:

21 For where thy treasure is, there will thy heart be also.

22 The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?

26 Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?

27 And which of you by being anxious can add one cubit unto the measure of his life?

28 And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 Yet I say unto you, that even Sol'o-mon in all his glory was not arrayed like one of these.

30 But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

34 Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

The Time—Probably summer of A.D. 28. **The Place**—The Horns of Hattin.

DAILY HOME READINGS

Date	Title	Reference
Monday, November 1	How to Live	Matt. 6 : 19-34.
Tuesday, November 2	Golden Rules	Matt. 7 : 1-11.
Wednesday, November 3	Leaving All	Mark 10 : 23-31.
Thursday, November 4	God's Care	Luke 12 : 22-32.
Friday, November 5	Humble Prayer	Luke 18 : 9-14.
Saturday, November 6	The Manna of Old	Ex. 16 : 4, 5, 14-18.
Sunday, November 7	Life Victorious	Rom. 12 : 9-21.

DIFFICULT WORDS AND PHRASES

19. Moth and rust. In the East treasures of precious metal, linen, and raiment were buried in the ground or stored away in secret places for safe-keeping. Houses were made of clay walls through which thieves could break or dig.

20. Treasures in heaven. When we seek to please God rather than man we lay up treasures in heaven. By the right use of any talent we lay up heavenly treasures.

22. The eye. The eye of the soul is conscience. Conscience should see things in their true light.

24. Mammon. An Arabic word for "riches." It stands for worldliness, and chiefly for love of money.

25. Be not anxious. The Old English word "thought," means anxious thought. The idea is to fret, to fear, to vex oneself. An old writer says, "Queen Catherine died of thought."

29. In all his glory. Read the story in the tenth chapter of I Kings.

33. Seek ye first. If we make God our first care, God will care for us. "Ask for the higher things and the lower will be added."

THE LESSON STORY

This is the third lesson we have had from the Sermon on the Mount. Two weeks ago we had the lesson dealing with the Beatitudes from the first part of the sermon. Last Sunday we had the lesson dealing with the closing part of the sermon, and now, under the title of "Principles of Christian Living," our lesson is taken from the central part,

thus covering in three lessons the entire Sermon on the Mount.

It is hard to say which part of the sermon is most interesting or most beautiful. We should try to master it from beginning to end. Many young people have memorized it. The lesson this week contains the principles of the Christian life in the most beautiful and picturesque language ever uttered. Read the entire lesson. Matt. 6 : 1 to 7 : 12. The passages contain some of the most wonderful verses in the Bible. The Lord's Prayer. Ch. 6 : 9-15. "No man can serve two masters." Ch. 6 : 24. "Be not anxious for your life." Ch. 6 : 25. "Consider the lilies." Ch. 6 : 28. "Seek ye first his kingdom." Ch. 6 : 33. "Ask, and it shall be given you." Ch. 7 : 7. The Golden Rule. Ch. 7 : 12. Jesus sets forth the life of the spirit, the value of character, over against the life of selfishness and worldliness. The verses are pearls so threaded that they form a necklace of marvelous beauty.

"THOU GOD SEEST ME"

The first principle laid down in the first part of our lesson is that we should always live as under the eye of God. True religion is not outward but inward, and belongs to the heart. Notice in the first verse that the Revised Version translates the word "alms" as "righteousness," and Jesus uses the word as we use our word "religion.". The religion or righteousness of the Jews consisted in doing three things, the giving of alms, prayer, and fasting. So important had the mere doing of these things become that the motive was lost sight of altogether. Men who gave alms sounded "a trumpet," that is, they published and advertised their charity. When they prayed they prayed as those who performed. Jesus called them "hypocrites." The word "hypocrite" comes to us from the stage and means, "actor." The Jews prayed long, meaningless prayers. When they fasted they again advertised themselves. They disfigured their faces with ashes and made a public show of their so-called righteousness. Jesus condemned such conduct. He said: "Religion belongs to the heart, not to the street corners. Prayer, fasting, and charity, to be of value must be motived by love, and not done to be seen of men." Notice the emphasis on the word "secret." "Thy Father who seeth in secret." Ch. 6 : 4, 6, 18. Last week we were told that true religion must be tested by its fruit. In this lesson Jesus shows us that the roots of true faith grow unseen in silence. Jesus himself practiced what he preached.

THE TREASURES OF THE HEART

Jesus said that the Jews by displaying their gifts in almsgiving, in prayer, and in fasting, received an earthly reward. Ch. 6 : 2, 5, 16. "They have received their reward." Jesus meant that they had been rewarded by men's praise and by the approval of the world. The true reward of religion, however, does not come from men, but from God alone. It is God only who can recompense. Ch. 6 : 4, 6, 18. The true reward will come from a good conscience, from God's approval, and is disclosed fully only at the Judgment Day when all hearts are revealed. Christians can afford to wait. They can "lay up" riches in heaven. They can deposit their treasure in heaven. The true treasures in life are not in things, but in character. Everything we do for God will receive its recompense. "Every act however small, which is done purely for the glory of God, and for no lower motive, will receive its reward." The treasures of earth can be lost. Wealth hoarded and hidden away in the ground may be consumed. In Jesus' day wealth consisted of costly linen and raiment which the moth could destroy, and of precious metal which could be consumed. Houses were then made of clay, and through clay walls thieves could dig. The true treasures of life cannot be lost. One can lose wealth, but not character. Honor, fame, pleasure, ease, power, luxury, riches, can be lost. "What you have in your hands can be taken out of them; therefore have something in your heart that no man can get at and steal. You are no richer than your heart is." Wealth of course can be used to increase one's heavenly treasures by using it for God. People can give of their time and talent and money to the support of the work of God, and "where thy treasure is, there will thy heart be also." We can be rich in faith, in love, and in all good works. In these things men can both live and die rich.

THE EYE OF THE SOUL

If you wish to walk safely and securely, your eye must guide you. This is what Jesus meant when he said, "The lamp of the body is the eye." If we are blind we cannot see where we are going. If our sight is confused or clouded, we, too, will be confused and puzzled. In like manner, Jesus says, the soul has an eye. The eye of the soul is of course conscience, and if anyone wishes to know how to walk and how to lay up treasures in heaven, let him follow his conscience. Conscience is the light by which we walk, the lamp of life, the eye of the soul.

But conscience itself must be true. The eye of the body may be blurred. There may be a cataract, or color blindness, or disease. So also with conscience, the eye of the soul. It, too, may be blurred or distorted. In the Bible we read of an "evil" conscience, a "weak" conscience, a conscience "branded . . . as with a hot iron." If conscience is not Christian, then, instead of being a light to show us the way, it will be a dark cloud that disturbs us and lures us into danger. "If therefore the light that is in thee be darkness, how great is the darkness!" It is a fearful picture of the soul that has turned away from the light. No blindness is so terrible as the blindness of conscience. Let us be careful that we do not possess a heathen conscience. We must follow our conscience as our conscience follows Christ. Christ is our only Guide.

Christ alone is Master. We cannot serve God and mammon. Notice what Jesus says. He says that we "cannot." We cannot even try. It is like going east and west at the same time. It cannot be done. There are just two types of men, one who serves God, the other who serves mammon. Some one has said that trying to serve both God and mammon is like trying to cross the ocean by staying on shore. If a man is serving God, he cannot serve mammon.

THE LIFE OF TRUST

The worldly life is a life of care. The man of the world trusts in "the uncertainty of riches." He lays plans for future gain. He builds on the praise of men. His treasures are in earthy banks. He is what he has. He is in danger every day of moth and rust and thieves. He may lose everything that he has, and so he is anxious, fretful. The Christian life is a life of trust. The Christian is diligent in service and hard work. He is industrious as are the birds who labor from morning till night, but he is care free and looks up to God, as do the lilies of the field. He is not distracted by care, he is strengthened by trust. Jesus tells us that anxiety cannot help us. We cannot by being anxious add to our stature, or to the length of our life. It is a useless expenditure of energy. The train will not come sooner by fretting about it.

THE GOLDEN RULE

The Sermon on the Mount is full of wise sayings. Jesus uttered them one after another. One can easily imagine that the disciples would become bewildered and disheartened as these principles of Christian living were given one after the other in rapid succession. We can suppose that some one would say, "Master, tell us in a word what it all means," and then we can imagine that Jesus would answer that request by giving what is called the "Golden Rule." "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets." It is another way of saying that "love is the fulfilment of the law." Jesus frequently said that love was the fulfilling of the Law, and in the Golden Rule he states that Law in unforgettable words. Love crystallizes everything that is contained in the teaching of Jesus. Love will not judge others in a wrong spirit. The opposite of love is censoriousness. When one person judges another in an uncharitable spirit, that is the "beam" in his eye, and all other faults which he may see in another, terrible as they are, are but as motes in comparison to the harsh and unchristian spirit in which he judges. Love does not pass unkind judgment. Love is neighborly. Love is always on its guard. Love gives as God gives. Love prays for others. Love fulfills the Golden Rule.

The Golden Rule presents to us the finest motto that the world has ever given. (1) It is positive. It does not tell us to refrain from doing certain things, or to avoid certain things. It commands us to act and think for others, as we would have them think and act and feel for us. It does not say, "Thou shalt not." It says, "Thou shalt." The true Christian character is a character that makes a positive contribution. (2) It is modeled after the character of God himself. God gives and loves. Those who ask receive. Those who seek find. God is ever doing for others in the spirit of love. (3) The Golden Rule finds its best expression in Jesus. How can we ever attain unto it after his model! He not only lived for others, but he died for others and gave himself on the cross for the life of the world.

"Oh, dearly, dearly has he loved,
And we must love him too,
And trust in his redeeming blood,
And try his works to do."

FOR INTERMEDIATE PUPILS

1. What is the relation of this lesson to the two lessons preceding?
2. Quote from memory some of the greatest verses from the Sermon on the Mount.
3. What is the difference between the righteousness of men and the righteousness of God?
4. How can we lay up treasures in heaven?
5. Why is conscience called the "eye of the soul"?
6. What is the Golden Rule? Is it a sufficient rule of life? Why?

The Intermediate Catechism

Q. 62. How should we keep the Sabbath?

A. We should keep the Sabbath holy, as a day set apart by God for rest and worship and for the highest good of ourselves and others.

FOR SENIOR STUDENTS

1. What is the central thought of the Sermon on the Mount?
2. Relate the first verse of ch. 6 to v. 33 of the same chapter.
3. Can conscience be educated?
4. What should be the Christian attitude toward the things of the world?
5. Why is anxiety a sin?
6. Is the Golden Rule the deepest teaching of the gospel? Give reasons.

The Shorter Catechism

Q. 101. What do we pray for in the first petition?

A. In the first petition, which is, "Hallowed be thy name," we pray that God would enable us, and others, to glorify him in all that whereby he maketh himself known, and that he would dispose all things to his own glory.

THE POWER AND AUTHORITY OF JESUS

The Golden Text—"And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness." —Matt. 9 : 35.

TEXT OF LESSON, MATT. 8: 5-13; 9: 35-38

For entire lesson, see Matt., chs. 8, 9.

Ch. 8 : 5 And when he was entered into Ca-per'-na-um, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented.

7 And he saith unto him, I will come and heal him.

8 And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but only say the word, and my servant shall be healed.

9 For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10 And when Je'sus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Is'-ra-el.

11 And I say unto you, that many shall come from the east and the west, and shall sit down with A'bra-ham, and I'saac, and Ja'cob, in the kingdom of heaven:

12 But the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth.

13 And Je'sus said unto the centurion, Go thy way; as thou hast believed, *so* be it done unto thee. And the servant was healed in that hour.

* * * * *

Ch. 9:35 And Je'sus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.

36 But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.

37 Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few.

38 Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

The Time—A.D. 28. **The Place**—Galilee, mostly Capernaum.

DAILY HOME READINGS

Date	Title	Reference
Monday, November 8	The Centurion's Faith	Matt. 8 :5-13.
Tuesday, November 9	The Ruler's Faith	Matt. 9 : 18, 19, 23-26
Wednesday, November 10	The Leper's Cry	Mark 1 : 40-45.
Thursday, November 11	Healing Many	Matt. 9 : 27-38.
Friday, November 12	Enduring Temptation	James 1 : 1-8.
Saturday, November 13	Heroes of Faith	Heb. 11 : 32-40.
Sunday, November 14	The Son of God	Heb. 1 : 1-9.

DIFFICULT WORDS AND PHRASES

Ch. 8:5. A centurion. A Roman officer commanding a century, that is, the hundredth part of a legion, that is, from fifty to one hundred men. He was a heathen.

6. My servant. The expression might mean "my little son." It was a term of endearment for a favorite slave.

11. Shall sit down. The Jews thought that the Kingdom of the Messiah would begin with a great feast, and all the prophets and heroes of Israel would be there, and all Gentiles excluded.

12. Outer darkness. The language in these verses expresses the sorrow, disappointment, and anger of those who are excluded from the gospel feast.

Ch. 9:36. Not having a shepherd. Although the Jews had many leaders in the Pharisees, they had none to shepherd them, to lead them into pastures, and to guide them. When Jesus saw the multitudes he had compassion on them.

THE PURPOSE OF THE LESSON

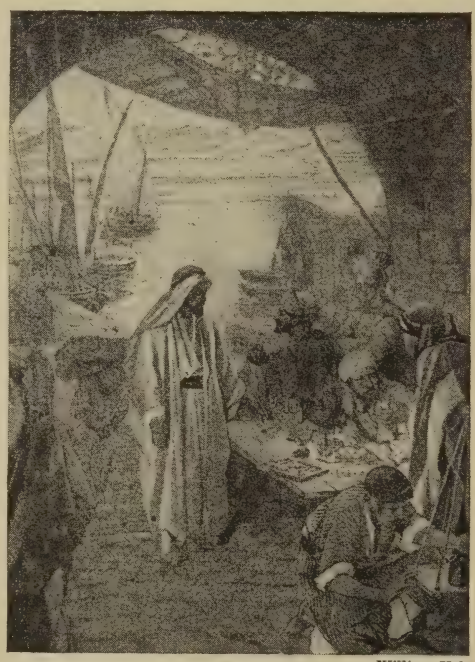
The lesson text includes the eight and ninth chapters of Matthew. They constitute one story. The verses printed in the Quarterly tell only a fragment of the story. In order to get the message of the Gospel of Matthew it is necessary to read these two chapters through from beginning to end. Do not try to understand the lesson before doing this. When this is done the title and purpose of the lesson will have become clear.

These two chapters lie between two great discourses, namely, the Sermon on the Mount and the Ordination Charge to the Twelve Disciples. They present a picture of Jesus at work. In the Sermon on the Mount, which has occupied our attention for three Sundays, we were thinking about Jesus as a preacher. We were studying the greatest sermon in the world. In chs. 8 and 9 we are introduced to Jesus as a worker, a minister, a doer. The eloquence of words now becomes the eloquence of serv-

ice. The work of preaching is changed into the work of practicing. These two chapters give, as it were, a moving-picture panorama of Jesus at work. The Golden Text says, "And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness."

A CLUSTER OF MIRACLES

The lesson contained in chs. 8 and 9 presents to us in rapid succession a cluster of miracles. There are in these chapters ten reports of the miracle-working power of Jesus. What is a miracle? It is an extraordinary work of God in human life. It does not deny the laws of nature. It presupposes the mastery of these laws. Just as the will of man can, by holding out the hand, master the law of gravitation without destroying it, so God by his will can master the laws of life by a power unknown to us. The miracles of Jesus, however, were natural to him. His purity, his character, his power, his deity, enabled him to do what for us it would be impossible to do. Jesus did not work miracles for their own sake. He called his miracles "signs." They were parables in action, and were worked for a spiritual purpose. We shall study briefly these ten miracles in groups, first of three, then of three more, then of four, and after each group we shall discover the message of Jesus and the purpose of his miracles.



William Hole

THE CALLING OF MATTHEW

THE FIRST THREE MIRACLES

The opening verses of the lesson introduce us to the miracle of the cleansing of the leper. From the mountain of the Beatitudes, Jesus came down to hold fellowship with the lowest type of society. No one could touch or even salute a leper. "If he even put his head into a place it became unclean." Jesus, the great Physician, touched him and spoke to him words of healing. He bade him be silent about the cure, for Jesus did not wish the people to rally about him unless they understood his real mission. The miracle is an illustration of how Jesus redeems us from the leprosy of sin.

The Jews would of course be offended because Jesus touched the unclean leper. They would be equally offended when he healed the servant of the centurion. The centurion was a Roman, an enemy of the Jews, and of course a Gentile. Several centurions are spoken of in the New Testament, and all favorably. Matt. 27 : 54; Acts 10 : 22, 27, 28. According to Luke the centurion did not come himself, saying, he was "not worthy," and sent others. He, too, perhaps thought that Jesus would not heal a Gentile, much less enter his home. But Jesus was pleased with the centurion's faith and the servant was healed. Jesus then gave his message, saying that it was faith, and faith alone, that makes men pleasing to God, whether they are Jews or Gentiles. God looks not at the outward appearance, but at the heart. This was surprising teaching. It opened the door of heaven to the whole world.

The third record of this series gives us a group of miracles, the chief of which is the healing of Peter's wife's mother. Peter was married. I Cor. 9 : 5. His home was in Capernaum, and there, too, doubtless Jesus made his home in that city. One of the most beautiful verses in our lesson is v. 16. "When even was come, they brought unto him many possessed with demons: and he cast out the spirits with a word, and healed all that were sick."

The effect of these miracles was that a great multitude thronged about Jesus, so much so that he sought to escape from them by crossing the sea. Jesus knew that they sought him out of curiosity.

He did not wish the homage of those who followed him because they expected him to make life easy for them. For this reason Jesus tells them the Christian life is hard. He tells the scribe, vs. 19, 20, that he himself is homeless. He tells another to "leave the dead to bury their own dead," by which he meant that nothing must interfere with discipleship. Jesus' claim is first. Jesus did not make religion easy. He called his followers to self-denial and to cross-bearing.

THE NEXT THREE MIRACLES

The next three miracles recorded are very interesting. Jesus is not only Lord and Master of men, he is Lord and Master of nature. Christ is the Giver of peace and security.

He stills the tempest. Ch. 8 : 23-27. Nature as well as man is under the loving hand of God. The Sea of Galilee is over six hundred feet below the Mediterranean, and is subject to frequent wind storms. But to every storm Jesus could speak peace. Augustine, who died about A.D. 400, in writing of this miracle said: "We are sailing in this life as through a sea, and the wind rises, and the storms of temptation are not wanting. Whence is this, save because Jesus is sleeping in thee, that is, thy faith in Jesus is slumbering in thy heart? Rouse him and say, Master, we perish. He will awaken, that is, thy faith will return to thee, and the danger will be over."

He healed the Gadarene demoniacs. Ch. 8 : 28-34. It is a strange story. We do not know just what "demoniac possession" was. Some think that the demoniacs were insane persons under the delusion that they were in the control of evil spirits. Others think, and probably more correctly, that such demoniac possession was real, for the evil spirits recognized Jesus as the Son of God. Jesus freed those who were in bondage, and at the same time the great herd of swine was destroyed. Jesus said to the evil spirits, "Go," "Begone," without defining where they should go. Gadara was the capital of Perea, and was south of the Sea of Galilee. If the owners of the swine were Jews their loss would be considered a punishment, for it was against the Law of the Jews to keep swine. "Cursed be he who keeps hogs." The immediate effect of this miracle was that the people besought him to depart out of their coasts. The destruction of the swine had terrified them. Too often when Jesus interferes with us, we wish him to depart and leave us alone.

He healed the man sick of the palsy. Ch. 9 : 1-8. It is a vivid picture. Read the story as Luke tells it. Luke 5 : 17-26. Jesus worked this miracle to prove that he had power to forgive sins. This man had brought disease upon himself by his sin. Jesus knew this, and his first word was a word of forgiveness. The Pharisees promptly said, "Who can forgive sins, but God alone?" This of course was true, and Jesus immediately accepted the challenge, and, by healing the paralytic, proved to his critics that he had power not only to heal the body but also power to forgive sins. The miracles and words of Jesus assert his deity. Either he is the Son of God, or he is a blasphemer. In Bengel's words in speaking of Jesus' reply to the Pharisees, "This speech hints at his celestial origin."

Immediately after the record of these three marvelous miracles, Matthew tells us the story of his own call and consecration. It is most interesting, and the more so because we are now studying his Gospel. In the other Gospels he is called "Levi." Perhaps Matthew was his Christian name. It means "the gift of God." He was a customs and revenue collector for the Roman Government, and so was called a "publican." Publicans were hated because they served the Roman Government which had destroyed Jewish independence. The call of Matthew showed that Jesus loved all men.

THE LAST FOUR MIRACLES

The story gains in power as it continues. Jesus manifested his power in a still more marvelous manner. He not only had power over man and over nature, but he had power over death itself. He raised the little daughter of Jairus. Luke 8 : 40-42, 49-56. The little girl was dead. She had just died when Jesus came. He said, "The damsel is not dead, but sleepeth." Jesus always spoke of death as sleep. The people knew that the little girl was dead and they ridiculed him. They did not understand. Sometimes, we, too, make just as serious mistakes. Three times Jesus raised people from the dead. Compare Luke 7 : 12-15 and John, ch. 11.

He healed the diseased woman. She was superstitious. She thought that if she could touch even the garment of Jesus she would be cured. The holiest part of a Jewish garment was the tassel, so she touched that. Jesus asked, "Who is it that touched me?" He wished her openly to confess. Jesus wished her to understand that not her touch, nor the garment, nor the magic of the tassel, but her faith had healed her.

This marvelous showing forth of Jesus' power and love is followed by the story of the healing of the blind men and of the dumb man. Blindness is very common in the East, and frequently Jesus came face to face with it. Matt. 12 : 22; 20 : 30; 21 : 14; John, ch. 9. Little by little Jesus elicited faith here and there, although he sought in every way to do his work quietly. He charged the blind men, "See that no man know it." Jesus must first lay the foundation quietly, before he publicly challenges the conscience of the nation.

THE WONDER OF THE PEOPLE

This succession of miracles succeeded in creating a sensation in Israel. The multitudes marveled. We, too, often marvel without worshiping. It is easy to create a seven days' wonder. It is difficult to bring the heart to worshiping allegiance. Many people have marveled and wondered at Jesus who have never learned to acknowledge him as Lord and to obey and follow him. The people said, "It was never so seen in Israel." The Pharisees, unable to explain the situation said, "By the prince of the demons he casteth out demons." But Jesus went right ahead, teaching, preaching, healing. He saw the multitudes. Their ignorance and helplessness moved him with compassion. The great world of people about him seemed to be in his eyes just like a harvest field. The harvest was ripe, but he alone was there to labor, he and those who loved him. Looking at the people in their need, and then at his disciples he said, "Pray ye therefore the Lord of the

harvest, that he will send forth laborers into his harvest." What Jesus wants is more missionaries.

FOR INTERMEDIATE PUPILS

1. Is there any logical connection between this lesson and the last lesson?
2. Name the miracles mentioned in chs. 8 and 9.
3. Why did Jesus work miracles?
4. What miracle in chs. 8 and 9 interests you most? Give reasons?
5. How does Jesus reveal himself in his miracles?
6. Is Jesus still seeking for helpers in the harvest field? Where is the harvest field?

The Intermediate Catechism

Q. 63. How should we value our bodies?

A. We should value our bodies as temples of the Holy Spirit, to be kept pure and in health, that in them we may serve and glorify God.

Q. 64. What is our duty to our home?

A. Our duty to our home is to fill it with devotion to God and with the spirit of love, so that it will be a blessing to every member of the household and to the community.

FOR SENIOR STUDENTS

1. State Matthew's method of writing the life of Jesus.
2. What is a miracle? Did Jesus like to work miracles? Why did he sometimes refuse?
3. What is meant by saying that a miracle is "a parable in action"?
4. If Jesus were on earth to-day, would he work miracles? Why?
5. Give in order the miracles recorded in our lesson.
6. From these two chapters what added information concerning the character of Jesus do you gain?

The Shorter Catechism

Q. 102. What do we pray for in the second petition?

A. In the second petition, which is, "Thy kingdom come," we pray that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened.

Lesson VIII—THE TWELVE SENT FORTH

The Golden Text—"Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."—Matt. 9 : 37, 38.

TEXT OF LESSON, MATT. 10: 5-8, 29-31, 37-42

For entire lesson, see Matt., ch. 10.

5 These twelve Je'sus sent forth, and charged them, saying, Go not into *any* way of the Gen'tiles, and enter not into any city of the Sa-mar'i-tans:

6 But go rather to the lost sheep of the house of Is'ra-el.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give.

* * * * *

29 Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father:

30 But the very hairs of your head are all numbered.

31 Fear not therefore; ye are of more value than many sparrows.

* * * * *

37 He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.

38 And he that doth not take his cross and follow after me, is not worthy of me.

39 He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward.

The Time—Winter, A.D. 29.

The Place—Galilee.

DAILY HOME READINGS

Date	Title	Reference
Monday, November 15	The Mission of the Twelve	Matt. 10 : 1-7.
Tuesday, November 16	Freely Giving	Matt. 10 : 8-16.
Wednesday, November 17	Suffering Persecution	Matt. 10 : 17-27.
Thursday, November 18	A Prophet's Call	Jer. 1 : 1-10.
Friday, November 19	The Church Persecuted	Acts 8 : 1-8.
Saturday, November 20	White Harvest Fields	John 4 : 31-38.
Sunday, November 21	Comforting Promises	Isa. 40 : 1-11.

DIFFICULT WORDS AND PHRASES

5. Way of the Gentiles. A road that led to a Gentile city or district. The apostles were to minister first to the Jews.

29. Sparrows. Even now in the markets of Jerusalem little birds, sparrows and larks, are offered for sale.

37. He that loveth father. Nothing is to come between the disciple and his Master. Loyalty to Christ must be first.

42. These little ones. A very tender and beautiful name given by Jesus to the apostles. Those who receive them will receive Christ.

THE LESSON STORY

The Golden Text connects this lesson with the lesson of last week. In our last lesson, contained in Matt., chs. 8, 9, Jesus was presented to us as the great Worker. We studied about ten different miracles. He went everywhere, helping and healing. So great was the need and so urgent the call that the lesson text closed with the words: "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." Immediately Matthew goes on to tell of the sending forth of the twelve disciples. In the Gospels of Mark and Luke, the sending forth of the Twelve occurs later in the gospel story. Matthew, however, according to his plan, groups events in the life of Jesus, and then gathers together different sayings of Jesus. Chapter 10, our lesson for to-day, contains the second discourse of Jesus given by Matthew. The Sermon on the Mount was the first. This chapter contains Jesus' instructions to the Twelve. Scholars are agreed that the advice contained in the chapter was given at different times, as we find the same advice scattered through the other Gospels. This, however, was Matthew's method. The entire chapter should be read in the Revised Version.

THE TWELVE APOSTLES

In the New Testament there are four lists of the apostles. Matt. 10 : 2-4; Mark 3 : 16-19; Luke 6 : 13-16; Acts 1 : 13. These lists are interesting. Peter's name is always first. The name of Judas is always last. The names are arranged in each of the lists in groups of four, but the order of the names is not the same except that the same name stands first in each group, Peter, Philip, and James the son of Alphæus. We know something about Peter, James, and John, and a little of one or two others, but the rest of the apostles are almost unknown. Just as there were twelve patriarchs, twelve tribes in Israel, so in the Church there were twelve apostles. Try to fix their names in memory.

THE CHARGE TO THE TWELVE

This section contains Christ's immediate message to his apostles, who now go as his messengers. Later, as recorded in Luke, ch. 10, Jesus gave a similar charge to the Seventy. It was a fourfold message. (1) Jesus bade the Twelve confine their mission to the Jews only. He calls them, "the lost sheep of the house of Israel." They were lost because they had no shepherd, no true teacher. He forbade the apostles to go to the Gentiles or to the Samaritans. This was not because Jesus did not love Gentiles and Samaritans. He did love them, and showed his love. John 4 : 4-42; Luke 9 : 52; Matt. 15 : 21. Later the message would be taken to them, but now the Twelve were ready only to deal with their own people, and Jesus may have had other reasons, also. (2) Jesus defined their message and their mission. They were to preach as they went. V. 7. They were to be "field preachers," moving on from place to place. They were not to stop for purposes of organization. The message is still preparatory. It is the theme of John the Baptist, "The kingdom of heaven is at hand." The King was about to come. They were not only to preach but to heal, and as they had freely received from Jesus the power to heal, so they were to give of their services freely, "without money and without price." They were not to make a trade of their miraculous power. (3) Jesus gave them personal instruction concerning themselves. The words of Jesus mean: "Do not make elaborate preparations. Go just as you are." They were to go in all simplicity of life and not to be loaded down with equipment. "Their care is to be for their work, not for their personal wants." (4) He instructed them about their conduct and their companions. They were to be careful as to their headquarters, for a disreputable house might discredit them. They were to be contented and courteous. Time, however, was valuable, and they must not waste it because of prejudice. If they were not made welcome, they must go on. The Twelve had little time, a month perhaps or six weeks to do the work, preparatory to the preaching of Jesus. Jesus, however, gave a solemn warning concerning those who reject the message. The apostles were to leave them to themselves, "to shake off the dust" of their feet, that is, to separate themselves and go on to more promising fields.

JESUS WARNS OF PERSECUTION

The advice given in these verses has reference not to this particular mission of the Twelve, but to a later time, when, owing to the preaching of the gospel and the Jews' opposition to it, the apostles had to face both persecution and death. They would become martyrs as well as missionaries, and Christ told them plainly of the sufferings they would endure for his sake. It was he, the Shepherd himself, who sent them forth "as sheep in the midst of wolves." They suffered in obedience to his command. Who is this who so commands men?

Perhaps the apostles were surprised and amazed when Jesus told them of the hardships they must endure. They expected an easy success. He counseled them to be brave. They would be condemned

by Jewish councils, by courts of justice. They would be scourged in the synagogues. The synagogue was a court of justice where three Jewish elders sat as judges. They would be brought before governors, that is, Roman proconsuls, such as Felix and Festus, and before kings such as Herod, and the Roman emperor.

They were, however, to be care free, and at the same time cautious. They were not to court martyrdom. They were to be as harmless as doves, but as wise as serpents. They would find their best friends betraying them, but they were still to trust and hope, for even persecution and death would turn to the advantage of the gospel. When the aged Polycarp, a disciple of John, was brought before the governor in the amphitheater at Smyrna, before his martyrdom, he publicly refused to renounce Christianity saying: "Eighty and six years have I served him and in nothing has he wronged me. How then can I blaspheme my King that saved me?" Such a confession brought conviction to those who heard, and so the gospel spread.

GOD CARES FOR HIS OWN

Jesus told the apostles that they need not be surprised if they suffered persecution. Jesus himself would be persecuted, and the disciples could not expect better treatment than the Master. If the Jews ridiculed and sneered at Jesus, they would do the same to his followers; nevertheless, they could afford to be fearless. Persecution could not harm them. Their enemies could kill them, but they could not touch the soul. Only God can "kill the soul." V. 28. Therefore they were to be fearless. If Jesus preached in obscure places, his disciples would preach "in the light," that is, in the great cities of the empire. In the synagogue the rabbi whispered his message into the ear of the interpreter, who in turn told it to the people, but Jesus' disciples would proclaim his message from "the house-tops." Proclamations are still made from the flat roofs of houses in the East. The disciples were to be fearless in their work, for God would care for them. If God cares for the sparrows, much more will he care for his own. Notice how Jesus in vs. 26, 28, 31, repeated the words "Fear not." These words are like those in the Sermon on the Mount, "Behold the birds of the heaven." Neither suffering, nor evil, nor death, is to be feared. God is on his throne. The judgment is sure. God and not men will judge us, and in that Day of Judgment men will be judged by their attitude to Jesus, their treatment of him. Vs. 32, 33.

LOYALTY TO CHRIST

Jesus had said that the apostles would be so hated that they would be betrayed even by their relatives. He now repeated that warning. Read these wonderful words carefully. The Jews thought that the Messiah would bring peace. Jesus told his disciples that instead of peace he would bring a sword. The sword that Jesus brought divides the world into two camps. It divides good from evil, and light from darkness. The words he spoke are swords.

Jesus would not let his apostles or followers be under any illusion. He told them that the way is narrow and the gate strait.

This is the first place in the Gospel where Jesus mentions "the cross." It is a strange picture of the King. The King himself carries his cross, and after him come his followers bearing their crosses. What a spectacle! The Jews knew what the cross meant. It was a common mode of punishment. The cross was an instrument of death. Jesus went on to explain what the cross means to everyone. It means death to self, to sin, but it means life to the soul. "He that loseth his life for my sake shall find it." There is a lower life and a higher life.

THE CHRISTIAN'S REWARD

Before he closed his instruction to the twelve apostles, Jesus gave a bright picture of the reward which will come to those who receive the message of the gospel. A threefold blessing is referred to in these closing verses. In the first place those who receive the apostles will by that very act receive Jesus himself, and will receive also the Father. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." Every messenger is the ambassador of God. In the second place those who received the apostles as prophets of God received the message of truth and righteousness which they preached. To support and enter into the work of Christ's ministers and missionaries sympathetically, is to share both their work and their reward. And in the third place Jesus says that those who actively help on the gospel message, even by so little a thing as the giving of a cup of water in the name of Christ, are sharers in the blessedness of service. The Christian life may be a life of sacrifice, of suffering, of carrying a cross, but it is above all else a life of satisfaction, of blessing, of eternal reward.

FOR INTERMEDIATE PUPILS

1. What is the relation of the Golden Text to the lesson?

2. Where do we find the lists of the apostles? Do the twelve names follow any certain order?

3. Why did Jesus send the apostles on their missionary work, two by two?

4. Is the Christian life an easy life? Why?

5. What missionary program were the Twelve to follow?

6. Why did Jesus warn the Twelve of coming persecution?

7. What encouragement did Jesus give the Twelve to persevere in their work?

The Intermediate Catechism

Q. 65. What is our duty to our country?

A. Our duty to our country is to love it and pray

for it, to obey its laws, to secure and sustain worthy officers, and to serve the common good.

Q. 66. What is our duty to other countries?

A. Our duty to other countries is to respect their rights, to pray for their welfare, and to seek justice and peace among all nations.

FOR SENIOR STUDENTS

1. Name the twelve apostles. Try to classify them in pairs.
2. Why did Jesus send the Twelve on this missionary service?
3. What discouragements did Jesus point out?
4. What are the encouragements and rewards of Christian service?
5. Why is the Christian life a fearless life?
6. What is the meaning of "taking up the cross"?

The Shorter Catechism

Q. 103. What do we pray for in the third petition?

A. In the third petition, which is, "Thy will be done in earth as it is in heaven," we pray, that God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

Lesson IX—HOW JESUS WAS RECEIVED

The Golden Text—"Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matt. 11 : 28.

TEXT OF LESSON, MATT. 11: 1-6, 16-19, 25-30; 12 : 14

For entire lesson, see Matt., chs. 11, 12.

Ch. 11 : 1 And it came to pass when Je'sus had finished commanding his twelve disciples, he departed thence to teach and preach in their cities.

2 Now when John heard in the prison the works of the Christ, he sent by his disciples

3 And said unto him, Art thou he that cometh, or look we for another?

4 And Je'sus answered and said unto them, Go and tell John the things which ye hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them.

6 And blessed is he, whosoever shall find no occasion of stumbling in me.

* * * * *

16 But whereunto shall I liken this generation? It is like unto children sitting in the marketplaces, who call unto their fellows

17 And say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn.

18 For John came neither eating nor drinking, and they say, He hath a demon.

19 The Son of man came eating and drinking, and they say, Behold, a gluttonous man and a winebibber, a friend of publicans and sinners! And wisdom is justified by her works.

* * * * *

25 At that season Je'sus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes:

26 Yea, Father, for so it was well-pleasing in thy sight.

27 All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him*.

28 Come unto me, all ye that labor and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

* * * * *

Ch. 12 : 14 But the Phar'i-sees went out, and took counsel against him, how they might destroy him.

The Time—A.D. 28. **The Place**—Galilee.

DAILY HOME READINGS

Date	Title	Reference
Monday, November 22	How Jesus Was Received	Matt. 11 : 1-6, 16-19.
Tuesday, November 23	Warning and Invitation	Matt. 11 : 20-30.
Wednesday, November 24	A Question and Answer	Luke 7 : 18-25.
Thursday, November 25	A House Divided	Luke 11 : 14-26.
Friday, November 26	A Withered Hand	Matt. 12 : 9-14.
Saturday, November 27	A Band of Believers	John 6 : 60-70.
Sunday, November 28	A Man of Sorrows	Isa. 53 : 1-6.

DIFFICULT WORDS AND PHRASES

Ch. 11:5. The poor have good tidings. This was one of the marks of the Messiah as given in Isa. 6: 1 and ch. 25 : 5. The gospel values souls, not wealth.

19. Wisdom is justified. "Wisdom" is here used for religion.

25. Didst hide these things. Jesus rejoiced that the simple people of the villages have understood his gospel, while the self-satisfied Pharisees refuse to follow him.

27. No one knoweth the Son. The word means "fully knoweth." "Men can know other men, but only God, himself, can know Jesus."

29. Take my yoke. The Pharisees made religion difficult and hard. Jesus made life easier because of religion. Meekness and lowliness of heart will bring rest.

Ch. 12:14. Took council. The words and works of Jesus led to hateful opposition on the part of the Pharisees, and they consulted with the Herodians how to destroy Jesus. Mark 3 : 6.

THE PURPOSE OF THE LESSON

The events in chs. 11 and 12 illustrate the misunderstanding and opposition which were provoked by Jesus' ministry. As you read you will be able to discover the various ways in which Jesus was misunderstood and opposed. The lesson begins with the misunderstanding of John the Baptist. The misunderstanding of John is followed by the story of the rejection of Jesus by the cities in which he had performed most of his mighty works, Chorazin, Bethsaida, and Capernaum. A suggestion is given of the misunderstanding and ignorance of the leaders of the people, which is followed by the gracious invitation, "Come unto me."

The opposition of the Pharisees centered upon Jesus' attitude toward the Sabbath, and two illustrations are given of their opposition. So great was their opposition that they took council to put him to death. He healed the blind and dumb man and the charge was made by his opponents that he worked miracles by the Prince of evil spirits.

The climax of this misunderstanding was reached in the last verses of the chapter, where even Jesus' mother and his brethren came to him and tried to get him to return home with them and cease his active ministry. It is a surprising record of misunderstanding and misinterpretation, and a marvelous example of Jesus' courage and patience.

JESUS' TRIBUTE TO JOHN

John had been imprisoned by Herod. His place of imprisonment was Machærus on the northeastern shore of the Dead Sea. You can locate it on the map. Herod Antipas had silenced John, perhaps for political reasons, but chiefly because of the opposition of Herodias, whose relations with Herod John had condemned. Herod had not ill-treated John while he was in prison. He had allowed his disciples to visit him, and consequently it was easy for John to hear about Jesus, his message, his method, and his wonderful works.

John's end was very near. Perhaps his patience was failing. It was more a failure of patience than a failure of faith. We must take into account the fact that John was a man of God's out of doors, and had lived his life in the open country. We can easily imagine the effect prison life would have upon his spirit. His patience, however, was tested because of the methods of Jesus. He could not understand the quiet ministry of Jesus, nor why he delayed the announcement of his Messiahship, and so he sent his disciples, who were still loyal to him, to Jesus, with a message saying, "Art thou he that cometh, or look we for another?" It is not likely that John's faith had failed him or he would not have asked Jesus such a question. An impostor would not be likely to acknowledge that he was false. John wished Jesus to disclose himself, to announce his Messiahship, and to perform the deeds of justice which he himself had foretold.

The reply of Jesus is interesting. His answer partakes of his own message, "By their fruits ye shall know them." He told the disciples to go back and tell John what they had heard and seen in Jesus' presence. "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them." Jesus linked himself up with the prophecy in the Old Testament concerning the Messiah. Isa. 61 : 1.

In his message Jesus also conveyed a slight warning; he said, "Blessed is he, whosoever shall find no occasion of stumbling in me." It would seem from this that John the Baptist had in some way misunderstood Jesus.

When the disciples had gone back to John, Jesus pronounced a most wonderful eulogy upon the character of the Baptist. We usually praise people to their faces. Jesus, however, praised them behind their backs. He called John the greatest of the prophets. He compared him to Elijah, and spoke of his strength and courage and loyalty. It is one of the most beautiful eulogies in the Bible. He defended John against the attacks of the enemy, and in defending John he defended also himself. John's ministry was stern, while Jesus' ministry was gentle, and yet the people misunderstood the sternness of John and the sweetness of Jesus. John himself had expected Jesus to be stern. Jesus says that both the sternness of John, and the gentleness of himself are justified. He says, "Wisdom is justified by her works." By this he meant that the religion of John and his gospel, have both been justified by their results.

JESUS JUDGES CERTAIN CITIES

Much of Jesus' ministry had been on the shores of the Sea of Galilee. Locate on the map the cities named, Chorazin, Bethsaida, and Capernaum. Jesus must have done much more in these places than is recorded in the Gospels. There is an old proverb which says, "Nearest to grace, the farthest from God." It seems that the more opportunities some people have to know the gospel, the farther they are away from living the gospel. It was true of the cities where Jesus performed many of his mighty works. The Kingdom of God had come nigh to

them, yet they were far from the Kingdom of God. Jesus said that even Tyre and Sidon, cities that had been denounced for their wickedness, but which had never heard the message of Jesus, would be less harshly judged. The sin of the cities of Galilee was not the wickedness of the people, nor their active opposition, but their indifference. They did not oppose Jesus, nor ridicule him; they merely passed him by.

Indifference may be one of the worst of sins. It is a form of self-righteousness which Jesus always condemned more severely than he condemned coarser forms of evil.

THE GREAT INVITATION

Jesus had already answered the misunderstanding of John the Baptist and passed judgment upon the indifference of the cities of Galilee. He now spoke a passing word concerning the attitude of the Pharisees. He called them "wise and understanding." They were intellectually alert, but their own wisdom shut them out from understanding Jesus. The childlike mind enters into the Kingdom of God and possesses it, while the wise and the great are shut out. "The heart, not the head, is the home of the gospel, and the condition of receiving it is lowliness of spirit, not strength of brain. Not all clever people are shut out from the Kingdom, although some shut themselves out; for it is not intelligence, but the pride of intellectual people, that excludes. And not all simple folk are admitted; for it is not stupidity, but the humility of simple-hearted people, that qualifies."

The yoke of the Pharisees was grievous and heavy. Jesus elsewhere spoke about the heavy burdens which the Pharisees placed upon the conscience. Matt. 23 : 4. The yoke of Jesus, however, makes life not harder but easier. The heavy load of observances under the Jewish Law gave no soul rest and offered no comfort. Jesus himself says that he will refresh and rest the souls of men. Think what this means. Do you know anyone in the world, in history, or in literature, who would ever dare to utter these words of Jesus, "Come unto me, all ye that labor and are heavy laden, and I will give you rest"? Jesus uttered them because he was more than man—he was God.

THE SABBATH CONTROVERSY

In ch. 12 Matthew continues his illustrations of how the people misunderstood and opposed Jesus. The first two illustrations deal with Jesus' attitude to the Sabbath, and the opposition which was aroused by that attitude. The Jews had made the Sabbath a great burden. They had placed so many restrictions upon it that instead of its being a helpful day, it became a great hindrance. The first illustration speaks about Jesus walking through the fields. It shows us that the season of the year was shortly before the harvest. The Old Testament law permitted the plucking of the corn, Deut. 23 : 25, but the scribes had made it unlawful to pluck and rub the ears of corn, considering that this was reaping and thrashing, and this kind of work was forbidden on the Sabbath. Jesus showed the Pharisees that they had misunderstood and misinterpreted the law of the Sabbath. He showed them how false their interpretation was. He gave them an illustration from the Old Testament of how David entered the Holy Place and ate of the showbread on the Sabbath Day, which it was not lawful for him to do. Jesus pointed out the fact that the Sabbath is meant not as a hindrance but as a help. Jesus did not claim authority to do away with the Sabbath. The Sabbath was a law of God for the good of all mankind, but he denied the right of the Pharisees to make a burden of a day that should be a delight. Jesus by his action and illustrations vindicates the true meaning of the Sabbath Day.

The second illustration relates also to the Sabbath. Jesus defied the Pharisees and healed the man with a withered hand. It seems strange that this should be thought unlawful, and only prejudice and malice can account for the attitude of the Pharisees. Even the Jewish rabbis said, "All danger of life or limb abrogates the Sabbath." The other Gospels tell us that the Pharisees were watching Jesus. Jesus, however, put the matter before them on the broad principle that to do good is the only proper way to keep the Sabbath. His answer, however, did not satisfy them, for they were too prejudiced to listen to his reasons. They were so sure that Jesus was dangerous that they took counsel to put him out of the way. These words are terrible words, they "took counsel against him, how they might destroy him." As we read the story of these two chapters, the hatred and opposition against Jesus becomes more and more difficult to understand.

THE SIN OF BLASPHEMY

The Pharisees had been unable to answer or silence Jesus, and the only way in which they could explain his great work was to ascribe it to the power of evil spirits. This was a terrible charge for them to make. It shows how blind and prejudiced they were. Their explanation was so foolish that instead of doing discredit to Jesus, it only discredited their honesty and intelligence. Jesus told them that the charge they made brought them face to face with the "unpardonable sin." The "unpardonable sin" is calling the Spirit of God the spirit of evil. It is the only sin that cannot be forgiven. When one goes so far as to say that the Spirit of Jesus, his sweetness, his gentleness, his kindness, his love, is nothing else than the spirit of evil and darkness, then he has called black white, good evil, love hate, and has perverted the truth and denied God. The sin against the Holy Spirit is not a word spoken, but is the attitude of a life toward God. "They called good evil and evil good, having become like Satan himself, dead to every impression of true holiness, and unable to recognize it when they saw it."

The Pharisees who had interpreted the works of Jesus as those of Satan seem to have withdrawn, but a few of them returned and demanded of Jesus that he work a miracle for them. Such signs Jesus always refused to give. He told them that the sign of Jonah would be sufficient, and of course by that he means that just as Jonah was rescued from the deep, so our Lord would rise from the dead after three days and three nights.

DOING THE WILL OF GOD

The last illustration of misunderstanding is the most astounding. Even Jesus' own home folks misunderstood and opposed him. The story goes on to say how his mother and his brethren came to him and tried to get him away from the people, and to save him, as it were, from himself. The Gospel gives us to understand that Jesus had four brethren, James, Joseph, Simon, and Judas, and at least two sisters. Matt. 13 : 55. Jesus' own family did not believe in him, and they came to believe in him only after his resurrection from the dead. The closest ties of relationship do not give any right to admission to the Kingdom of God, and human parentage does not save us. Jesus' devotion to his ministry, and to his life work, involved even separation from his mother and his own home. One of the most beautiful things about the story of the resurrection is that after that great event we find his mother and brethren present in the upper room, waiting for the coming of the Spirit of God at Pentecost. The motto of Jesus' life was to do the will of God. He said, "Lo, I am come . . . to do thy will," and all those who accept the will of God as their purpose in life relate themselves to Jesus. "For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother."

FOR INTERMEDIATE PUPILS

1. Show how the lesson title is illustrated in Matt. 12 : 14.
2. Why was John in prison?
3. Did Jesus blame John? Why did he praise him after his disciples had left?
4. Memorize the verses containing the Great Invitation. Matt. 11 : 28-30.
5. How does Jesus wish us to keep the Sabbath?
6. Why were the Pharisees so opposed to Jesus?

The Intermediate Catechism

Q. 67. What rule did Jesus Christ give for our treatment of others?

A. The rule which Jesus Christ gave for our treatment of others is: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them." Matt. 7 : 12.

Q. 68. What rule did Jesus Christ give for our treatment of enemies?

A. The rule which Jesus Christ gave for our treatment of enemies is: "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you." Luke 6: 27, 28.

FOR SENIOR STUDENTS

1. Why was Jesus so greatly misunderstood and opposed?
2. Account for John's message to Jesus. Did John's faith fail?
3. Why does Jesus denounce indifference so strongly?
4. What light does the Great Invitation throw upon the person of Jesus?
5. What is the unpardonable sin?
6. Why does doing the will of God relate us to Jesus?

The Shorter Catechism

Q. 104. What do we pray for in the fourth petition?

A. In the fourth petition, which is, "Give us this day our daily bread," we pray, that of God's free gift, we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

Lesson X—THE GROWTH OF THE KINGDOM

The Golden Text—"Fret not thyself because of evil-doers."—Ps. 37 : 1.

TEXT OF LESSON, MATT. 13: 24-33

For entire lesson, see Matt. 13: 1-43.

24 Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares also among the wheat, and went away.

26 But when the blade sprang up and brought forth fruit, then appeared the tares also.

27 And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares?

28 And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up?

29 But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them.

30 Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

31 Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

The Time—A.D. 28. **The Place**—Galilee, near Capernaum.

DAILY HOME READINGS

Date	Title	Reference
Monday, November 29	Sowing and Reaping	Gal. 6 : 6-10.
Tuesday, November 30	The Growth of the Church	Acts 11 : 21-30.
Wednesday, December 1	The Seed and the Soil	Matt. 13 : 1-17.
Thursday, December 2	The Result of Sowing	Matt. 13 : 18-23.
Friday, December 3	The Final Harvest	Matt. 13 : 34-43.
Saturday, December 4	The Judgment	Rev. 20 : 11-15.
Sunday, December 5	Glory of the Church	Isa. 60 : 1-3, 10-14.

DIFFICULT WORDS AND PHRASES

24. The kingdom. Often in the parables, the Kingdom means "the Church." Sometimes it means the social order in which the Spirit of God works. Sometimes it means heaven. Ch. 13 : 43. It is the reign of God in the hearts of men.

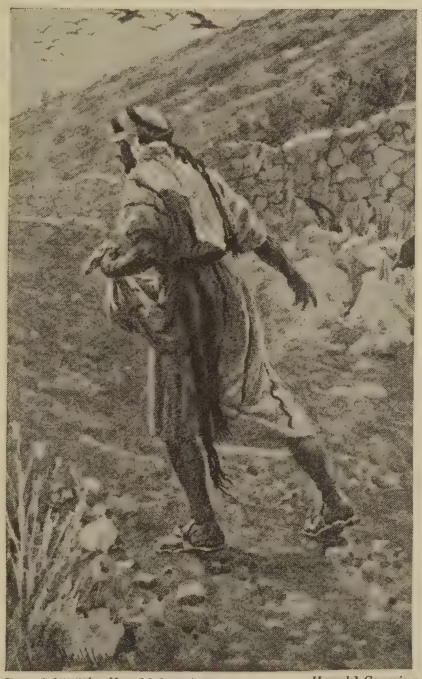
31. Mustard seed. Jesus likens the gospel to a seed planted in the field of the world. The seed is very small, but it lives and grows.

33. Three measures. The word means "seahs." A "seah" contained about a peck and a quarter.

THE LESSON STORY

This is the third long discourse which Matthew introduces in his Gospel. It contains the teaching of Jesus concerning the Kingdom of heaven. Already we have had two discourses, the Sermon on the Mount, chs. 5 to 7, and the Ordination Charge to the Twelve. Ch. 10. In ch. 13, we have the message of Jesus spoken in seven continuous parables: The Sower, the Tares, the Mustard Seed, the Leaven, the Hidden Treasure, the Pearl of Great Price, and the Dragnet. The first four are spoken to the multitude, and the last three to the disciples. Our lesson this week covers the first four parables, and the last three will be studied next week.

In our last lesson we discovered that the teaching and message of Jesus had so stirred up the Pharisees that they determined to destroy him. From that time Jesus changed his method of teaching, and we are introduced to this change in our lesson. Jesus begins to teach by parables. He tells us himself, ch. 13 : 10-16, that a parable serves to conceal the truth from those who are unfit and unwilling to receive it, and at the same time it reveals the truth to those who are eager and ready to hear. The parables therefore acted as a test. They repelled those who were blind in heart and prejudiced in mind, and they also attracted and instructed the earnest followers and faithful disciples of Jesus. The attitude of the Pharisees toward him did not surprise him.



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THE SOWER

TEACHING BY PARABLES

Teaching by parables was not new. There are a few beautiful parables in the Old Testament: the parable of the Little Lamb, II Sam. 12 : 1-4; the parable of the Vineyard, Isa. 5 : 1-6; the parable of the Harvest. Isa. 28 : 24-28. These beautiful little parables, together with the seven parables of the thirteenth chapter of Matthew should be read. Jesus, however, spoke the most beautiful parables in the world, and no one has ever been able to imitate him.

What is a parable? The word means a "proverb" or "maxim," but in the Gospel they are stories which set forth in a figure or illustration the duties of the religious life. A parable differs from a fable because a parable may be true, whereas a fable contains impossible suggestions, such as trees walking. The parable differs from an allegory because the parable has a meaning apart from

the spiritual lesson which it conveys, but an allegory has no natural meaning apart from its spiritual interpretation. Stories contained in John's Gospel about the Vine, and the Good Shepherd, are spiritual allegories rather than parables.

Jesus used the parables to illustrate what he meant by the Kingdom of heaven. Jesus came to establish a Kingdom, that is a state of society where God is King. Sometimes he speaks of the Kingdom as being in our midst now, as the Church is, and sometimes as waiting our glorification in heaven.

If the seven parables in this chapter are carefully read, it will be discovered that they form one complete unit. The first parable speaks of the sowing of the seed, the last of the final harvest and the Judgment. "The natural and easy transition in the order, the advance in thought cannot be accidental."

THE SEED AND THE SOIL

Jesus not only told the parable of the Sower, he also interpreted it for us. Probably Jesus was thinking of a particular field of corn and had in mind a certain man. The seed falls upon four kinds of soil, the wayside soil, that is, the hard roadway, the rocky soil, or soil that has a surface of good ground but has rock underneath, thorny soil, which is good soil but preoccupied with a wrong crop, and the good soil which brings forth the harvest.

In vs. 18-23 Jesus interprets the parable. The sower is of course Jesus and all who follow him. The seed is the truth of the Gospel, "the word of the kingdom." The soil is the hearts of people everywhere. The seed is scattered in bad hearts as well as in good. The wayside soil represents all whose hearts are hard and unreceptive. They are busy with the world and its affairs, and the seed never takes root. The stony or rocky soil are those who are superficial, who are quickly enthusiastic and rejoice in the gospel for a little while, but soon tire and lose interest. The thorny soil represents those who have good talents and fine capacities, but who are preoccupied. They serve two masters. Soil that will grow weeds and thorns will grow good grain if the weeds and thorns are cast out. The good ground are those who receive and respond to the gospel message and bring forth much fruit in their lives to the glory of God and the good of men.

Jesus would never be disappointed about the multitude. He knew the hearts of men. He knew that if even one seed out of four came to the harvest he would have cause for rejoicing. Jesus never was discouraged. While he expected much, he knew the hardness of the human heart. In every Sunday school, in every church, these four classes may be found. How would you classify yourself?

THE PARABLE OF THE TARES

The parable of the Tares is found only in the Gospel of Matthew. It follows naturally the parable of the Sower. Jesus was looking far into the future and saw that along with the good grain, there would also be tares. Tares were a sort of "false wheat." They were so like good wheat that it was impossible to tell them apart when they were growing in the field. Jesus knew that in the Church much false doctrine and wrong conduct would mingle with the true.

Evil is very sly and serpent-like. When men sleep the tares are sown. It is impossible for us to separate the good from the evil, and if we tried we would succeed only in destroying much that is good. Jesus warns us to be patient. God is the only Judge. It is he who can separate the wheat from the tares, the sheep from the goats, the true from the false.

THE PARABLE OF THE MUSTARD SEED

This parable is a parable of good cheer. The little seed grows into a tree; so in like manner the truth of the gospel will cover the whole earth. To the Jews the mustard seed was a type of something very small. Though the seed is small yet the tree is large. Jesus meant to teach that it is God's way to begin small. Jesus himself was born as a babe at Bethlehem. The gospel had such a small beginning, and yet to-day it is found in all the earth. First there were twelve disciples. In the upper room there were one hundred and twenty. At Pentecost three thousand were converted. Its growth in modern times has been still more striking.

In the same way the Gospel grows in the heart of an individual. It comes to us perhaps as a word, a thought, a Scripture text, a gospel song, a sermon, and then it grows until it fills our whole life and brings every thought into subjection to the mind of Jesus. It is a wonderful way to think about the gospel, and as hopeful as it is wonderful.

THE PARABLE OF THE LEAVEN

The parable of the Leaven contains the same hope and cheer as that about the Mustard Seed. The leaven, or yeast, is put into the meal and the whole is leavened. In the Bible leaven is usually spoken of as symbolic of evil and wickedness. Matt. 16 : 6. The idea, however, is that just as yeast permeates and influences all the dough, so the Spirit of Christ influences all society. The Spirit works quietly and secretly in the world until all is leavened, and in the same way the Spirit of God works in individual hearts until the whole life is pure and devoted to God.

A friend once placed in the room of a young man in college a beautiful picture. It influenced not only his room but his life. The gospel placed anywhere will create an influence that goes on into eternity. Just as the circles made by a stone that is dropped into the middle of a pond of water will widen and enlarge until they touch the farthest shore, so will the gospel go on influencing the lives of men and nations until the kingdoms of this world shall have become the Kingdom of God.

HOW THE KINGDOM GROWS

From these parables we discover what Jesus meant by the Kingdom of God. It is the reign of God in

the hearts of men. It exists in the world. It grows and develops beside the evil of the world.

In the parable of the Sower, Jesus warned the disciples against discouragement. They might sow the seed, but they could not determine the harvest. Three seeds out of four are lost. Think of the number of missionaries in the foreign field who died before they harvested any seed they had sown!

In the parable of the Tares, Jesus taught his disciples patience and caution. Our way would be to destroy the evil, to root it up, but Jesus was talking about people, and he dealt very gently with us. "A bruised reed shall he not break." He can afford to wait. Truth runs to his goal, and time is on his side. "They that wait for Jehovah shall renew their strength."

The parable of the Mustard Seed and that of the Leaven teach us that the Kingdom will advance from little to large, but victory is sure. The first mission band formed for children was started by Count Zinzendorf, who called his organization, "The Order of the Grain of Mustard Seed." It was started when he was ten years old, and it has grown into the great missionary organization of the Moravian Church, which has missionaries in all parts of the world. The first thing the members of "The Order of the Grain of Mustard Seed" were pledged to do was this, "The members of our society shall love the whole human race."

All these parables teach the certainty of victory for the Kingdom of God. Some seed will bear a hundredfold. The tares will one day be rooted out and destroyed. The seed will grow into a tree and the leaven will work until it has influenced the whole of society. The gospel is good news. The New Testament is the most hopeful, the most joyful, Book in the world. "Be of good cheer," said Jesus. "I have overcome the world."

FOR INTERMEDIATE PUPILS

1. Show the connection between this lesson and the lesson of last week.

2. What is a parable? Why did Jesus speak in parables?

3. What is the meaning of the four kinds of soil in the parable of the Sower?

4. Why is the parable of the Mustard Seed a parable of hope and cheer?

5. Show that the truth of the gospel is like leaven.

The Intermediate Catechism

Q. 69. In what spirit are all God's commandments to be obeyed?

A. All God's commandments are to be obeyed in the spirit of love, for love is the fulfilling of the law.

Q. 70. What is a Christian's true success in life?

A. A Christian's true success in life is faithfulness to God and man in duties great and small.

FOR SENIOR STUDENTS

1. What is the relation of the lesson to what precedes?

2. Why did Jesus make use of the parable? What is a parable?

3. Give examples of Old Testament parables.

4. What purpose had Jesus in telling the story of the Sower?

5. Does the parable of the Tares encourage us to let evil alone?

6. What difference is there in the meaning of the parable of the Leaven and that of the Mustard Seed?

The Shorter Catechism

Q. 105. What do we pray for in the fifth petition?

A. In the fifth petition, which is, "And forgive us our debts, as we forgive our debtors," we pray, that God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

Lesson XI—WHAT THE KINGDOM OF HEAVEN IS LIKE

The Golden Text—"The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."—Rom. 14 : 17.

TEXT OF LESSON, MATT. 13: 44-58

44 The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls:

46 And having found one pearl of great price, he went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away.

49 So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous,

50 And shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.

51 Have ye understood all these things? They say unto him, Yea.

52 And he said unto them, Therefore every scribe

who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.

53 And it came to pass, when Je'sus had finished these parables, he departed thence.

54 And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

55 Is not this the carpenter's son? is not his mother called Ma'ry? and his brethren, James, and Jo'seph, and Si'mon, and Ju'das?

56 And his sisters, are they not all with us? Whence then hath this man all these things?

57 And they were offended in him. But Je'sus said unto them, A prophet is not without honor, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

The Time—A.D. 28, 29.

The Places—Near the Sea of Galilee and Nazareth.

DAILY HOME READINGS

Date	Title	Reference
Monday, December 6	The Worth of the Kingdom	Matt. 13 : 44-58.
Tuesday, December 7	Gradual Growth	Mark 4 : 26-32.
Wednesday, December 8	The Kingdom Spiritual	Rom. 14 : 13-19.
Thursday, December 9	The Kingdom of Truth	John 18 : 33-38.
Friday, December 10	The Promised Kingdom	Luke 12 : 27-34.
Saturday, December 11	The Kingdom World-Wide	Luke 13 : 22-30.
Sunday, December 12	Proclaiming the Kingdom	Isa. 62 : 6-12.

DIFFICULT WORDS AND PHRASES

44. Treasure. Of course the treasure is Christ himself. It includes also all the blessings which Christ bestows. **Selleth all that he hath.** The meaning is that he gives up every sin, and everything that would hinder him from giving himself wholly to Christ.

47. A net. A dragnet. The bottom was weighted with lead and the upper edge floated on the water. There was no escape from it.

48. The beach. The final judgment when God will separate the good from the evil.

52. A householder. Jesus was the Master of the house, and all who exercise authority and minister in Christ's name, are also householders. **Things new and old.** The old truths were those of the Old Testament. The Gospel contained new words.

57. Were offended. The word means "caused to startle." They were hindered and interfered with, and so did not believe.

THE LESSON STORY

This lesson continues and concludes the lesson of last week. The thirteenth chapter of Matthew contains seven parables. We studied four last week and the lesson this week contains the remaining three. The first four were spoken to the multitude, but the last three were spoken to the disciples. Jesus speaks these three parables in the house. They contain further teaching concerning the Kingdom. The teaching is more personal and intimate.

THE PARABLE OF THE HIDDEN TREASURE

Jesus tells, Matt. 13 : 44, of a man who, having discovered a fortune in a field, hides it again. Then he sacrifices everything he has and buys the field. In the East people had no banks and the ground was the safest hiding place.

In France and Flanders, during the War, many fortunes were buried in the ground.

It is important to notice that the man was surprised by his own discovery. He was not searching for hidden treasure. He stumbled upon it. It was unexpected. In this same way men often find Jesus, the great Treasure. They are busy at something else and suddenly they discover him. Perhaps we should say that we discover Jesus because Jesus first discovers us. The Apostle Paul on the road to Damascus, is an example.

When the man found the treasure, he sacrificed everything to buy it. When we know the riches of Christ we will not hesitate to give up anything that hinders us from possessing him. Paul said that he suffered the loss of all things in order that he might win Christ. To give up our sin and selfishness for Christ is really no sacrifice.

THE PARABLE OF THE PEARL

The parable of the Pearl of Great Price is much like that of the Treasure Hid in the Field. There is, however, a difference. In the first parable the man was surprised by his discovery. In this parable the man was a "merchant seeking goodly pearls." He discovered the pearl only after a long search.

Jesus said that some men find the Kingdom after a long search. The Christian is a spiritual "merchant."

The Christian, like this merchant, is in earnest. He is seeking the best things—life, love, wisdom, friendship, truth, and, being in earnest about good things, he finds the best. Jesus himself said, "He that seeketh findeth." In the early Christian centuries, a celebrated philosopher, Justin, by name, sought through all the wisdom and philosophy known to men, but only when he found the gospel, did he find peace and rest. He had discovered in Jesus the Pearl of great price. If we really seek him we will find him.

THE PARABLE OF THE NET

The parable of the Net is the last parable of the seven, and presents to us a picture of the Judgment. The Kingdom grows and develops, the tares and the good seed grow side by side, but there will come a day when God will separate the good from the bad. We cannot do it. It cannot be done now. But God will do it in the Judgment.

This Judgment is represented by a fisher's dragging the sea with a great net. There is no escape from it. All fish, good and bad, are caught in the net and drawn to shore where the good are preserved and the bad destroyed.

Those who cast the net into the sea as fishermen, are the apostles. Jesus had said he would make them "fishers of men." Those who make the separation are the angels. "Till the net is brought to shore at the Day of Judgment, the bad are free to mix with the good."

Although the parable contains a warning, it contains also the most wonderful encouragement. It says to all who are struggling against evil and the powers of wickedness that evil has not the last word. Evil is bound to be destroyed. Only the good in character, in life, in society, can endure. We will not labor in vain. In the end truth will triumph. It is the same encouragement which Jesus gave when he said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

"THINGS NEW AND OLD"

Jesus had interpreted for the disciples the meaning of the parable of the Sower and that of the Tares. He now asked the disciples if he had given them sufficient insight into the interpretation of all the parables to enable them to understand them. They had asked Jesus when he started to speak in parables, why he did so. V. 10. Their answer revealed the fact that by the key which Jesus had provided, they were able now to interpret and understand all his parables. They would be able to give the teaching of Jesus to others. It would be easier for them because of these wonderful illustrations to transmit to others Jesus' message. How many millions have been taught the truth of the gospel by means of such parables as the Sower, the Lost Sheep, the Prodigal Son!

The apostles were able now to be true teachers—not like the scribes of the Old Testament, but like the "scribe who hath been made a disciple of the kingdom." They were to give their hearers not merely old and familiar truths, but the new and surprising truths of the gospel. They were to take the familiar things of the world, of nature, and of religion, and make them the means of a spiritual and real revelation. It is interesting to think of the gospel as the revealer of things new as well as old. Jesus gives us a new name. In him we are new creatures. He puts a new song in our mouth. He creates a new heaven and a new earth.

"HIS OWN COUNTRY"

If you will look up the following verses you will see how Matthew always closes one of his great discourses—this is the third we have studied—with the same words. Matt. 7 : 28; 11 : 1; 13 : 53; 19 : 1; 26 : 1. Jesus went, perhaps on his first visit, to his "own country." It would seem as if since the beginning of his ministry, he had not been in Nazareth. The report of his miracles and wonderful works and words had gone before him, and his townspeople were astonished at his wisdom. They could not understand him. "They were offended that one whom they had known all their lives as of humble origin and life, and with whose brothers and sisters they were intimate, should have attained to such eminence. Instead of being proud of him and glorifying God for him, they were jealous of him and belittled him. He was nothing but the member of a very ordinary family, and what right had he to teach them new ways of life?"

In this connection it is interesting to think of the effect which Jesus had upon the people. The disciples "wondered," the multitudes were "astonished." Everywhere Jesus went he created wonder and surprise. They said, "Whence hath this man this wisdom, and these mighty works?" They said again, "How knoweth this man letters, having never learned?" And again they said, "By what authority doest thou these things?" People were not able to explain Jesus and some were turned away from him because they were "offended." It is still true to-day. Many cannot explain or account for Jesus, and so they refuse to believe and miss the mighty works which Jesus would do for them. He is still the Pearl of Great Price.

FOR INTERMEDIATE PUPILS

1. What is the relation of this lesson to that of last week?
2. Name the seven parables in the thirteenth chapter of Matthew.
3. What is the difference in the message of the parable of the Hidden Treasure and the parable of the Pearl of Great Price?
4. Interpret the parable of the Dragnet.
5. Why did Jesus' home folks reject him?
6. Why is Jesus such a wonderful Teacher?

The Intermediate Catechism

Q. 71. What has God promised for this life to those who love him?

A. God has promised for this life to those who love him, to give them his peace and joy, to make all things work together for their good, and to keep them unto the end.

FOR SENIOR STUDENTS

1. Make a list of all the parables found in the Gospel According to Matthew.
2. Memorize the parables of the Hidden Treasure and the Pearl of Great Price.

3. Do we make a sacrifice when we accept Christ as Lord and Master?

4. Why is the triumph of the gospel sure?

5. What are some of the "things new and old" of which Jesus speaks?

6. How do you explain the wonderful words and works of Jesus?

The Shorter Catechism

Q. 106. What do we pray for in the sixth petition?

A. In the sixth petition, which is, "And lead us not into temptation, but deliver us from evil," we pray, that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Lesson XII—JESUS FEEDS THE MULTITUDES

(Those who wish to study the Christmas lesson, in addition to this lesson, are referred to Lesson I of this Quarterly)

The Golden Text—"They have no need to go away; give ye them to eat."—Matt. 14 : 16.

TEXT OF LESSON, MATT. 14: 13-23

For entire lesson, see Matt., ch. 14.

13 Now when Je'sus heard *it,* he withdrew from thence in a boat, to a desert place apart: and when the multitudes heard *thereof,* they followed him on foot from the cities.

14 And he came forth, and saw a great multitude, and he had compassion on them, and healed their sick.

15 And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food.

16 But Je'sus said unto them, They have no need to go away; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 And he said, Bring them hither to me.

19 And he commanded the multitudes to sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes.

20 And they all ate, and were filled: and they took up that which remained over of the broken pieces, twelve baskets full.

21 And they that did eat were about five thousand men, besides women and children.

22 And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away.

23 And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone.

The Time—Spring, A.D. 29. **The Place**—Galilee.

DAILY HOME READINGS

Date	Title	Reference
Monday, December 13	The Multitude Fed	Matt. 14 : 13-23.
Tuesday, December 14	Compassion on the Multitude	Matt. 15 : 32-38.
Wednesday, December 15	Elisha's Meal	II Kings 4 : 38-44.
Thursday, December 16	Elijah and the Widow	I Kings 17 : 8-16.
Friday, December 17	Water from the Rock	Ex. 17 : 1-7.
Saturday, December 18	The Bread of Life	John 6 : 24-35.
Sunday, December 19	Jesus' Prayer	John 17 : 17-26.

DIFFICULT WORDS AND PHRASES

13. A desert place. Jesus retired from Herod's kingdom to that of Philip, across the lake. It is said elsewhere that the multitude sat down upon the grass.

20. Twelve baskets. Large baskets. Each of the Twelve had a basket. It was a lesson in economy. Jesus guards against waste.

22. Constrained. The disciples were unwilling to leave Jesus alone. The people wished to make Jesus a King by force, and it was better that the disciples, who were ready to help forward such a movement, should be sent away.

THE LESSON STORY

The heart of this lesson is the feeding of the five thousand. This is the only miracle recorded in all the four Gospels. It is a mark of time, for it occurred at the very beginning of Jesus' last year of public ministry.

The miracle is important. It was wrought on the other side of the Sea of Galilee, near Bethsaida-Julias. The reason why Jesus went there is given in the story of the martyrdom of John the Baptist. When Jesus heard that John was murdered he left the country where Herod Antipas, John's murderer, ruled, and sought retreat and security on the other side of the lake, in the kingdom of Herod Philip. There the multitudes found him, having followed him around the lake on foot, and there he fed them.

The people were so enthusiastic about Jesus after he had fed them that they wanted to make him

King. John 6 : 14, 15. Jesus however, knowing their purpose, sent the disciples away and remained alone to send the multitude away.

In the evening he went up into the hills to pray. Later, before dawn, he came walking on the water to his disciples and comforted and helped them. In the land of Gennesaret, near his old home, he carried on his ministry of salvation undisturbed.

THE DEATH OF JOHN THE BAPTIST

Herod Antipas was at heart a bad man. His first wife was the daughter of Aretas, an Arabian king. Herod had divorced her and had married his half brother's wife, Herodias. This was so wrong that John the Baptist openly denounced the conduct of Herod and Herodias as contrary to the law of God. Lev. 18 : 16; 20 : 21. Herodias had succeeded in silencing John by having him put in prison. There he lingered and waited. We have already read how John, impatient at the slow progress Jesus was apparently making, sent asking if he were the Christ.

Near the prison Herod had a palace and there on his birthday he held a feast. As the vulgar amusement went forward, Herod promised Salome, the daughter of Herodias, who danced before the company, to give her anything she asked. At her mother's instigation she asked for the head of John the Baptist. Herod reluctantly sent and had John executed in his prison, and the head of the prophet was presented on a platter to Salome. It is an awful and gruesome picture. Herod was bad. Herodias was bad. Salome was bad. Herod, however, had a conscience and when he heard of the wonderful works that were being done by Jesus, he was troubled. The less religion a man has, the more superstitious he is, and Herod had reached his own conclusions. After having heard of the marvelous works of Jesus he said: "This is John the Baptist. He is risen from the dead." This of course could mean nothing else than that Herod would oppose Jesus even as he had opposed John.

The disciples of John were brave. They went to the prison and took the headless corpse, and reverently buried it; then "they went and told Jesus." What a beautiful way to tell the story—"they went and told Jesus"! Jesus remained though John was dead, and Jesus lives to comfort and help all who suffer for his sake.

Saddened by the thought of the cruel martyrdom of his friend, suspicious also of the actions of Herod, and solicitous for the comfort of the disciples who had followed John to the last, Jesus quietly withdrew from the reach of Herod's power and, taking a boat, passed over to the other side of the lake into the territory of Philip.

THE FIVE THOUSAND

Jesus did not find rest and retirement on the other side of the lake. When he stepped from the boat a great crowd awaited him. The people had followed on foot around the head of the lake and arrived there first. Instead of finding rest, Jesus found the hours full of work. He healed and taught until the evening. The disciples asked him to send the multitude away, but Jesus, before sending them home, fed them. The story of the feeding of the five thousand is the only miracle told by each of the four evangelists.

When the disciples appealed to Jesus he commanded them to feed the people. They were helpless. John tells the story of the little lad with the five barley loaves and two small fish. Andrew brought the boy to Jesus, who took the bread and blessed it and gave it to the disciples, who gave it to the multitude, five thousand men, besides women and children, who had been arranged in companies of fifty. When the multitude had eaten and were satisfied the disciples gathered up twelve baskets full of the fragments that had been left. This miracle was a sign not merely of Jesus' power but of his ability to satisfy the deepest needs of life.

There are four very interesting lessons in the story of the miracle.

(1) Jesus satisfies the world's need. Jesus meant the people to understand that the bread was only a symbol of the deeper satisfaction of life. The multitude became hungry again and followed Jesus seeking more bread. Jesus said they followed him because they "ate of the loaves." When he would not supply them with food they were disappointed, and deserted him. Jesus comes to supply us with the Bread of life, of which if we eat we shall never hunger. We need forgiveness, peace, power, fellowship with God, joy, hope, faith, righteousness, and Jesus comes to satisfy our deepest needs. "Thou, O Christ, art all I want."

(2) Jesus did not use any miraculous power more than was necessary. He might have rained bread from heaven, but he used a little lad's loaves and fishes. He might have created so much that the ground would have been covered with bread, but he carefully gathered up all that was left. He might have caused the bread to fall into everyone's mouth, but he bade his disciples take the bread and give it to the people. He said, "Give ye them to eat." Jesus uses human hands to do his work. He has bread enough, salvation enough, grace enough, love enough, pardon enough, for all the world, but we must take it to the world. God is still saying "Who will go for us?" Blessed indeed is he who says, "Here am I; send me."

(3) The disciples received more than they gave. They gave a little boy's lunch, and they received back twelve baskets full. This is a true principle of life. We receive again what of love and friendship and service we give away. If you wish to gain knowledge, impart it to some one else. If you wish to love Christ, tell others about him. He who gives is enriched. He who witholds is made poorer. If you wish to be happy, scatter happiness. If you wish to be enriched, enrich others. The seed must be scattered if the harvest is to be gathered.

(4) Jesus makes our little gifts serve great purposes. The disciples said, "What are these among so many?" They forgot, however, that Jesus was there. He can take our little talent which is given to him, and can transform and multiply it for the use of thousands. "We have all some little which, if wisely used, may be of benefit to our fellows. Whatever of good and holy things we have should be holily and usefully employed. The two talents are as valuable within their sphere as five are within theirs. The Master took the five loaves and two fishes from the disciples, and manifested his great power through that which they gave him. He brought them into the fellowship of his mystery. Our first condition of usefulness is to take the little we have to Christ. And we shall find that if we have taken whatever of thought and feeling and opportunity we have, and if all have been blessed by him, that which is blessed by him is equal to all that life's occasion demands."

It is very interesting to notice how this miracle resembles the sacrament of the Lord's Supper, where bread is taken, blessed, and broken, and given to the people as a sign and symbol that Jesus satisfies the heart.

THE ATTEMPT TO MAKE JESUS KING

The feeding of the five thousand is the climax in the ministry of Jesus. Read the story in the other Gospels. Mark 6 : 30-44; Luke 9 : 10-17; John 6 : 1-15. The people were so enthusiastic after the miracle that they came to Jesus and tried to make him King. John 6 : 14, 15. Perhaps the disciples, too, were ready to take part in such a movement, and this would account for his desire to send them off in the boat while he remained alone to dismiss the multitude. Jesus, however, desired no earthly crown. Their request was but the return of his temptation in the wilderness. Jesus when he had sent the people away retired up into the hills to spend the night in prayer. Jesus often went alone to pray. Luke 6 : 12; 9 : 28. Because of his refusal to be made a King, many of his followers left him, and the opposition of the Pharisees became more active. John 6 : 66. This attempt and failure "to make Jesus a national King marks the climax of the popular enthusiasm for him." The incident marks the beginning of the last year of his life on earth. Only one year more and Jesus came to the cross.

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FEEDING THE FIVE THOUSAND

HELPING AND SERVING

Jesus had sent the disciples away and he, himself, had retired to the mountain to pray. The disciples had apparently lingered near the shore, watching Jesus and the multitude. "The wind was contrary" and although the lake was only a few miles across, they were only in the middle of it when Jesus came to them walking on the water about the fourth watch, which is the time between 3 and 6 A.M. The disciples thought that Jesus was a ghost, and they were afraid. Jesus, however, spoke to them. They recognized his voice. It was just like Peter to wish to walk to Jesus on the water. He was always enthusiastic and confident, and was ignorant of his own weakness. Jesus in this miracle not only taught the disciples to trust him in the storm, but inspired them that he is near in every hour of need, and that where he is there is security and strength. In the boat the disciples worshiped and said, "Thou art the Son of God."

The rest of the lesson shows us Jesus going throughout all the land of Gennesaret, the country on the northwest side of the lake, healing and helping. At this Christmas season of the year how appropriate it is for us to think about Jesus the great Giver. He said, "It is more blessed to give than to receive." He came to minister and serve, and to give himself a ransom for many. He feeds the hungry heart and satisfies the wants of all.

FOR INTERMEDIATE PUPILS

1. Why did Herod kill John the Baptist?
2. How many times is the story of the feeding of the five thousand repeated in the Gospels?

3. Why did Jesus perform the miracle of the feeding of the five thousand?
4. Why does the miracle remind you of the Lord's Supper?
5. What was the reason for Jesus sending the disciples away in the boat?
6. Show from the lesson that Jesus is always inviting people to "come" to him.

The Intermediate Catechism

Q. 72. What has God promised for the life to come to those who love him?

A. God has promised for the life to come to those who love him that, being raised with Christ and made like unto him, they shall serve God for ever in the glory and joy of heaven.

FOR SENIOR STUDENTS

1. What connection is there between the death of John the Baptist and this miracle?
2. What connection is there between the feeding of the five thousand and the walking on the water?
3. Show how Peter's character is revealed in the miracle of walking on the water.
4. What is meant when we say that Jesus is the Bread of life?
5. Why did the people seek to make Jesus a King after the feeding of the five thousand?
6. Why is the story of the lesson the climax in the life of Jesus?

The Shorter Catechism

Q. 107. What doth the conclusion of the Lord's Prayer teach us?

A. The conclusion of the Lord's Prayer, which is, "For thine is the kingdom, and the power, and the glory, for ever. Amen," teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him; and in testimony of our desire and assurance to be heard, we say, Amen.

Lesson XIII—REVIEW—THE KINGDOM OF HEAVEN ON EARTH

Selection for Reading, Isa. 25: 1-8

The Golden Text—"And he that sitteth on the throne said, Behold, I make all things new."—Rev. 21 : 5.

DAILY HOME READINGS

Date	Title	Reference
Monday, December 20	Prophecy of Zacharias	Luke 1 : 67-79.
Tuesday, December 21	Mary's Song	Luke 1 : 46-55.
Wednesday, December 22	Golden Rule	Matt. 7 : 1-12.
Thursday, December 23	Trees and Fruits	Matt. 7 : 13-29.
Friday, December 24	Christ's Message to John	Matt. 11 : 1-15.
Saturday, December 25	The Growth of the Kingdom	Matt. 13 : 1-17.
Sunday, December 26	The New Earth	Rev. 21 : 1-8.

THE LESSON TASK

This lesson is a review. The lessons of the past quarter cover the first fourteen chapters of the Gospel of Matthew. The titles and texts of the twelve lessons should be revived in memory, and the first fourteen chapters of Matthew reread. This lesson brings us into the true atmosphere of the Christmas season, and by this review we will fix in memory the essential teaching of that part of the life of Christ which we have studied. Next Sunday when we begin the new quarter we shall resume the study of the Gospel of Matthew.

Fix in your mind the fact that Matthew's Gospel was written with a certain plan in mind. Matthew wrote first of all a few chapters dealing with events in Christ's life, and this was followed by a somewhat lengthy discourse in which many of the sayings of Jesus are grouped. Then followed another section containing events in Christ's life, and this in turn was followed by another section containing his teaching. This method is pursued throughout the Gospel.

Thus far we have covered fourteen chapters in twelve lessons, which may be divided and studied in review under seven separate sections.

Section I. Chs. 1 to 4

These first four chapters in Matthew contain most interesting biographical details from the life of Jesus. This section contains (1) The account of Jesus' ancestry and his family history. (2) The story of the angel who appeared to Joseph in a dream, telling him of the coming birth of Jesus. (3) The birth of Jesus and his wonderful name, "Thou shalt call his name Jesus; for it is he that shall save his people from their sins." (4) The visit of the Wise Men. (5) The flight into Egypt. (6) The slaying of the little children by Herod. (7) The preaching of John the Baptist as the herald of Jesus. (8) The baptism of Jesus by John. (9) His temptation in the wilderness. (10) The beginning of his ministry in Galilee. This period covers almost thirty years of the life of Jesus. We are told little of his early years, his preparation.

Section II. Chs. 5 to 7

The first section containing events from the life of Christ is followed by this which contains his teachings grouped together in what is called the "Sermon on the Mount." This greatest of all sermons begins with the Beatitudes and concludes

with the parable of the House Built Upon the Rock. The whole sermon sets forth, as our lessons on these chapters made clear, the laws of the Kingdom of God. Jesus lays down the laws concerning character, the giving of alms, prayer, and Christian service, and sets forth the central principle of life in the words, "Seek ye first his kingdom, and his righteousness."

Section III. Chs. 8, 9

This section begins the second record from the life of Christ and gives us twelve wonderful stories of his miraculous works. We have in these two chapters (1) The healing of the leper. (2) The healing of the centurion's servant. (3) The healing of Peter's wife's mother. (4) The stilling of the storm. (5) The healing of the sick at Capernaum. (6) The healing of the demoniacs. (7) The healing of the man sick of the palsy. (8) The raising of the daughter of Jairus. (9) The healing of the two blind men. (10) The healing of the dumb man. Jesus reveals his power not only over nations but over men, and when he called Matthew, the publican immediately left all and followed. All power is given unto him.

Section IV. Ch. 10

In ch. 10 we have a second section containing the teaching of Jesus. This chapter contains Jesus' instruction to the twelve apostles whom he had chosen and commissioned to go into the villages and extend the message and ministry of the Kingdom. Jesus sent the apostles out two by two. Try to pair the apostles. Who went with Peter? Who went with Judas? What influence did they have on each other?

Section V. Chs. 11, 12

These two chapters contain the third recital of events in the life of Jesus. They contain illustrations of the misunderstanding and opposition occasioned by the ministry of Jesus. There are six examples of misunderstanding and opposition. (1) The doubt and question of John the Baptist who asks if Jesus is really the Christ. (2) The rejection of Jesus by certain cities. (3) The failure of the Pharisees, "the wise and understanding," to appreciate Jesus. (4) The opposition of the Pharisees occasioned by Jesus' attitude toward the Sabbath. (5) The assertion by the Pharisees that Jesus wrought his miracles by the power of Satan. (6) The misunderstanding on the part of Jesus' own mother and brothers. In the midst of these two chapters we find the gracious invitation, "Come unto me, all ye that labor . . . and I will give you rest."

Section VI. Ch. 13

This chapter contains the third discourse of the Gospel and sets forth the teaching of Jesus in seven wonderful parables which form a unit. These seven parables are: The Sower, the Tares, the Mustard Seed, the Leaven, the Hidden Treasure, the Pearl of Great Price, and the Dragnet. The teaching by parables was a new departure in the method of Jesus. He tells us that he spoke in parables as men speak in riddles so that those who are spiritually interested may understand, and those who have no religious interest may be left in the dark. In these parables we discovered that the Kingdom of God would begin in a small way and grow great, and at last conquer the world.

Section VII. Ch. 14

Chapter 14 begins the fourth section, dealing with events in the life of Christ. It contains the story of the death of John the Baptist, the feeding of the five thousand, the miracle of walking on the water, and the ministry of Jesus and his disciples in the region of upper Galilee. So great was the interest and enthusiasm created by the feeding of the five thousand that the people wanted immediately to make Jesus a national King. This, of course, was not what Jesus wished. He refused. The people did not understand that he was a spiritual King, and gradually they deserted him. This was the crisis in the ministry of Jesus. This incident began the last year of his life on earth, and during this last year we are never out of sight of the cross.

POINTS OF INTEREST

Matthew's Gospel is the Gospel of the Kingdom. Everywhere he shows us that Jesus is a King. The Wise Men came asking "Where is he that is born King?" The people came to force him to be a King. Jesus' kingship was of a new kind. He was King of truth, of righteousness, of heaven. They called him Jesus which means "Saviour." He saves from sin, from sorrow, from death, from disease.

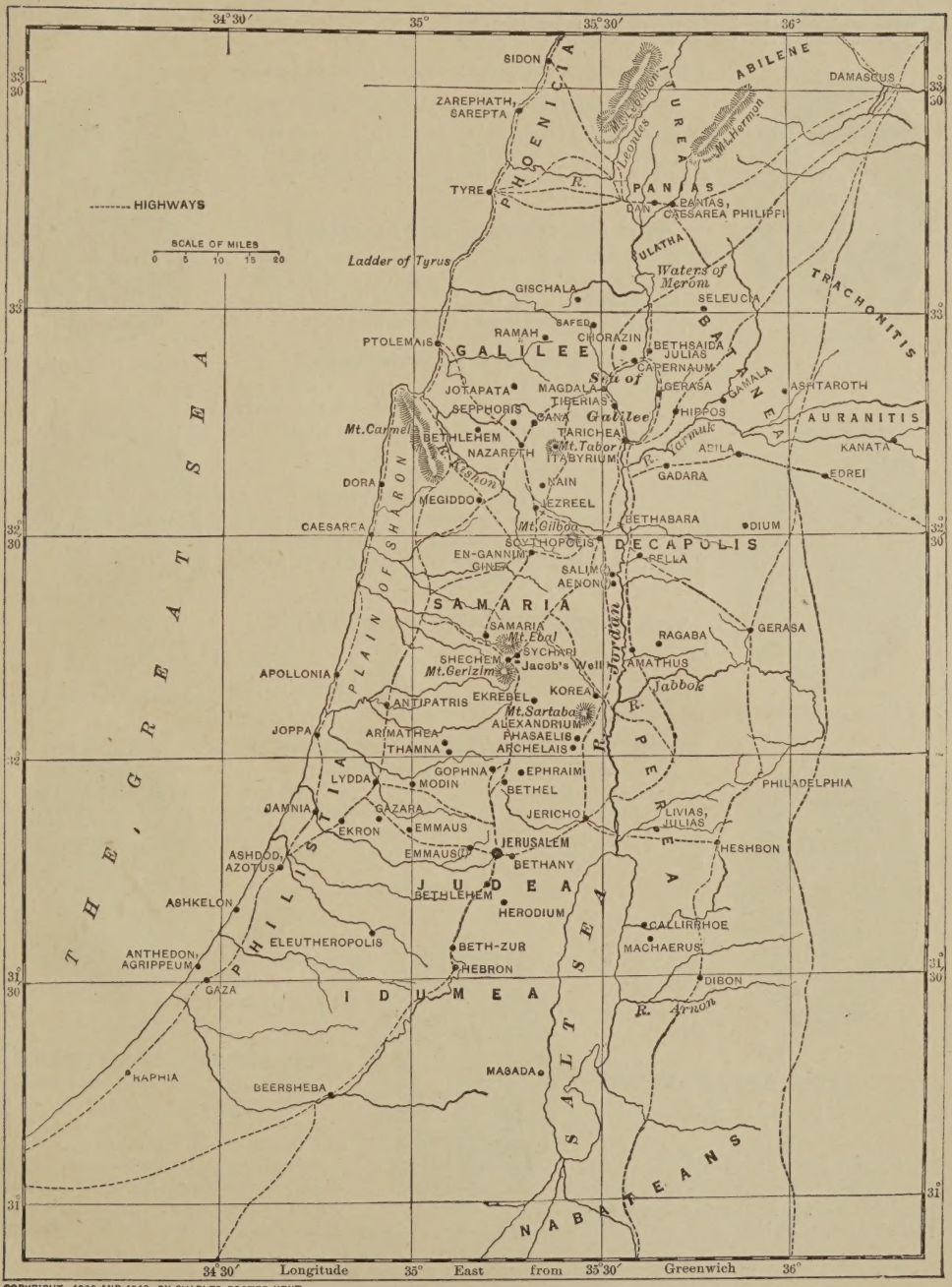
"He taught them as one having authority." His life preached as well as his words. His parables are now household stories.

FOR INTERMEDIATE PUPILS

1. Who were Joseph, Mary, Herod, John, Matthew, Peter, James?
2. Why was Jesus taken into Egypt?
3. Tell the story of Jesus' temptation.
4. Name the miracles contained in this quarter's lessons.
5. Name the parables contained in this quarter's lessons.
6. Show the plan which Matthew followed in writing his Gospel.

FOR SENIOR STUDENTS

1. Outline the first fourteen chapters of Matthew.
2. Give six of the best verses in this quarter's lessons.
3. Tell the story of the life of John the Baptist.
4. What in Jesus interests you most?
5. Why is the feeding of the five thousand the turning point in the ministry of Jesus?
6. Name the miracles and parables found in the first fourteen chapters of Matthew.



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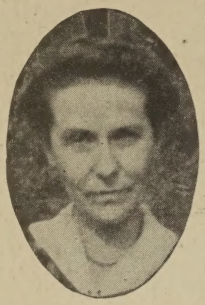

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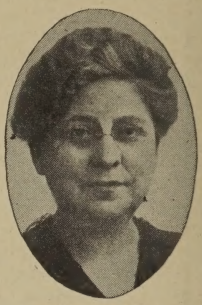

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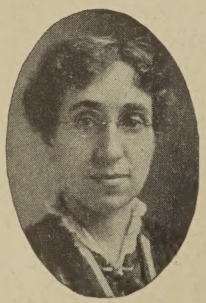

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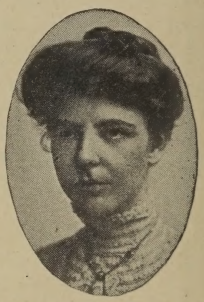

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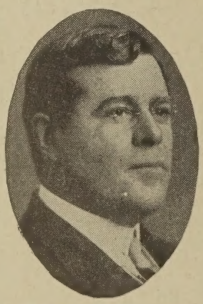

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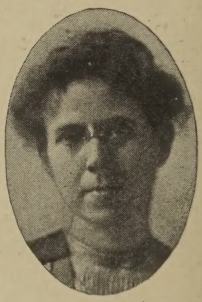

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